

THE PILGRIM

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No. 1

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

MY NEW YEAR

Not yet attained! But still my feet are pressing
Toward those heights which lie outstretched before;
That which the past has held of heavenly blessing
Will not suffice; I hunger still for more.
And now as dawns for me one more new year,
So grant, O Lord, 'twill bring me yet more near.

More near to Thee! Yea, Lord, and ever nearer,
Forgetting all the things now left behind;
My aim is higher ground, with vision clearer,
To see Thee close, though steep the path may wind.
Forgive, O Lord, the blindness of the past;
Be still my guide, I pray, and hold me fast!

"One thing I do!" My time cannot be squandered
In grieving o'er mistakes of years now gone;
Though in side paths my feet have oftentimes wandered,
Yet reach I forward still--Lord, help me on!
And grant this year, in mercy given to me,
May lead to untrod heights, close, close to Thee.

by Pearl Howard

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2007: A YEAR OF DECISION

Peter had it right! We don't think of him as a prophet like Samuel or Jeremiah or Isaiah. But he was, because he wrote by the Spirit of God. His last message (II Peter 3) concerns the end of this world. He prophesies regarding the attitudes at that time which he calls "the last days." He echoes the message of Jesus when He said (Luke 18:18), "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

"The last days" must be our time, both because we qualify in attitude and because the time has been long since the coming of the Saviour.

Another year marches into history, and we stare into the future with wonder. In spite of all that is declared about the days to come, still these last times and the exact time of Jesus' return are shrouded with mystery. Some claim to understand it clearly, but they who are so sure don't always agree with others who are equally convinced.

That sounds discouraging for us who have received God's promises and are supposed to rest in confidence about the future. We know for sure that there is much to do *now*. We have all the understanding we need to serve God in the world in our time. Already in the days when Jesus walked with His disciples He declared that the fields were white and ripe for the harvest. He urged them to pray for laborers in that harvest. If there was need for concern in those days, surely we should be ashamed to be idle in these last times.

To work in the harvest fields for God does not require that we explain all that He has planned for the future. It is not wrong to be interested in prophecy and to study the Word to

know, but puzzling about the different interpretations may not be the best use of our time.

Peter warns of scoffers, walking after their own lusts. It seems to me that many educated men have gone beyond scoffing and now teach for fact, concepts about the earth and the origin of man that contradict what Peter wrote and many other truths of Scripture. They doubt the prophecies of Bible writers and teach that all things will continue as they were from the beginning of the creation.

Peter gives a reason for this: they are willingly ignorant of 1. The creation by God when "the earth was standing out of the water and in the water," and 2. The world-wide flood when that world was "overflowed with water" and "perished." Those were world-changing catastrophes and Peter says there will be more when Jesus comes again. But when men are willingly ignorant, they look for excuses to believe something besides the truth.

One of Peter's vital lessons for us as we step into another year (and realize it could be the last) is in verse 11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

Here is a solemn and practical warning. When Jesus comes again or when we are called to leave this life, opportunity for "holy conversation and godliness" will be past. If we have not already repented and been born again, it will then be too late.

The final pronouncement for man will be, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

2007 can be a year of decision for all of us. If we have been born of the Spirit and are living for Jesus, we can resolve to grow in His grace. If we need to experience knowing Christ Jesus and His mercy, may we not wait; 2007 is a good year to decide. He calls us to come and find rest and endless life.

--L.C.

NEW YEAR

What is a new year? How long does it take to pass from one year into the next year? How long does it take for something to become old? To define what is old and what is new is a little like explaining how high is up! We all appreciate new things. In Revelation 21:5 we read, "And he that sat upon the throne said, Behold, I make all things new. . ."

Jesus told His followers that men do not put new wine into old bottles. In those days wine bottles were animal skins with the openings tied or sewed shut. New skins would continue to ferment and expand. New wine would stretch to accommodate this expansion. This parable was to illustrate that the Gospel could not be practiced within the confines of the Old Mosaic Law. New wine, the Gospel, must be received into new bottles, which are Converted Hearts. An unconverted heart is hardened. As the Old Law, which was written upon tables of stone, could not bring salvation, likewise the Laws of God received with an hardened heart is ineffective. God through the Holy Spirit can create in us a new heart capable of holding "New Wine" which is the Gospel. (Luke 5:36-38)

Jesus also gave the parable of adding new cloth to an old garment which would make a tear worse. The writer of the book of Hebrews plainly explains the futility of trying to bind the Old Covenant with the New Covenant. It is a little like using old belts and seals on a new engine. We must not disrespect the Old Law and Covenant, for it can serve as a schoolmaster to bring us to Christ. Knowledge of the Old Law can enhance our concept of the New Covenant. (Hebrews 8:13)

Such is the New Year versus the Old Year. The Old Year is history--A history which can prepare us for the New Year. The New Year is opportunity. If our hearts are "new bottles" we can receive "new wine" to further the Kingdom. We can add

new cloth to our garments of salvation. Thus prepared, we can say with the hymn writer:

*New every morning is the love
Our waking and uprising prove;
Through sleep and darkness safely brought
Restored to life and power and thought.*

Under the New Covenant our bodies are the temples of God. God's laws are written in our hearts. As we use the Old Law to show us the blessings of the New Covenant, let us use the experiences of the past year to renew our efforts to further the Kingdom in the New Year.

The believer's most cherished concept of "the new" is the promise of a new heaven and new earth wherein dwelleth righteousness. "And he that sat upon the throne said, Behold I make all things new. . ." (Rev. 21:5)

Our challenge is to press forward in the Kingdom of God and to experience the "New" life in Christ. Only in the Lord can we enjoy the New Year.

Joseph E. Wagner
Modesto, California

COMMITMENT

Today I am stepping across the line. I'm tired of waffling and I'm finished with wavering; I've made my choice, the verdict is in, and my decision is irrevocable. I'm going God's way. There's no turning back now!

I will live the rest of my life serving God's purposes with God's people on God's planet for God's glory. I will use my life to celebrate His presence, cultivate His character, participate in His family, demonstrate His love, and communicate His word. Since my past has been forgiven and I have a purpose for living and a home awaiting in heaven, I refuse to waste any more time or energy on shallow living, petty thinking, trivial talking, thoughtless doing, useless regretting, hurtful resenting, or

faithless worrying. Instead, I will magnify God, grow to maturity, serve in ministry, and fulfill my mission in His family.

Because this life is preparation for the next, I will value worship over wealth, "we" over "me," character over comfort, service over status, and people over possessions, position, and pleasures. I know what matters most, and I'll give it all I've got. I'll do the best I can with what I have for Jesus Christ today.

I won't be captivated by culture, manipulated by critics, motivated by praise, frustrated by problems, debilitated by temptation or intimidated by the devil. I'll keep running my race with my eyes on the goal, not the sidelines or those running by me. When times get tough, and I get tired, I won't back up, back off, back down, back out, or backslide. I'll just keep moving forward by God's grace. I'm Spirit-led, purpose-driven and mission-focused so I cannot be bought, I will not be compromised, and I shall not quit until I finish the race.

I'm a trophy of God's amazing grace, so I will be gracious to everyone, grateful for every day, and generous with everything that God entrusts to me.

To my Lord and Savior Jesus Christ, I say: "However, whenever, wherever, and whatever You ask me to do, my answer in advance is yes! Wherever You lead and whatever the cost, I'm ready. Anytime. Anywhere. Anyway. Whatever it takes! I want to be used by You in such a way, that on that final day I'll hear You say, 'Well done, thou good and faithful one, Come on in, and let the eternal worship begin!'"

Author unknown Selected by Glenn Wells

HISTORICAL: The Brotherhood Divided

In 1881-1882 a major division occurred in the Brethren Church, resulting in three distinct organizations known as the "Old Order" party, the Progressives, and the Conservatives.

The Progressives and the Old Orders were the minority groups; and the most aggressive.

The tensions between these opposing parties were severe, but the conditions which forced them upon the Brotherhood were from without, and, as in all such revolutions and changes in societies of human beings, they were quietly and imperceptibly operating when the Brotherhood appeared to be in its most prosperous condition.

The causes for this major division in the Brethren Church began to take definite form in the decade from 1840 to 1850 and increased in intensity until by 1860 the mold was so surely cast that only by a full knowledge of what was taking place among them and humble submission of all the parties involved to divine guidance, could the course have been changed which by that time was so surely set.

In *Chronicles of the Brethren*, Elder J. M. Kimmel, who was a young man at the time, and a personal observer of the events that took place, in describing the movement, says:

As a body of Christian believers, the Brethren were for many years a united and harmonious people. But little by little there grew up a diversity of sentiment upon various points of faith and practice which through agitation and controversy finally resolved the Brotherhood into three factions. . .

The first of the elements alluded to came to be known as the Old Order party which included those who held tenaciously to the long established order and practice of the Church. They viewed with alarm and grief the introduction of certain innovations which, they held, were unscriptural.

In direct opposition to the Old Order party was the Progressive element which advocated a more liberal and popular policy of church government, and contended for the innovations which the Old Orders opposed. Between these two positions was the Conservative element, composed of all those who could not align themselves definitely with either of the

other two elements and yet were in sympathy more or less with the views of one or the other, but generally assumed a compromising attitude upon the points at issue.

Floyd E. Mallot, in *Studies in Brethren History*, describing this same movement and some of the contributing causes, regards 1850 as a pivotal date and turning point in Brethren history, of which he says:

From 1800 to 1900 occurred the great geographical transformation of America. By 1910 the end of the frontier period was reached; there was no more free land. But meantime a still more significant project was under way: the change from a rural to an urban manner of living, from an agricultural to an industrial economy. The industrialization of America got well under way by about 1850. This date virtually coincides with the turning point in Brethren history. . . Then the whole character of the entire society of which the Brethren were a part began to change. . .

While in 1790 only 3% of the nation's population lived in America's six cities of 8,000 or more people, by 1860, 16 2/3 % lived in cities. By 1950 hardly more than one sixth resided on farms and were bona fide farmers. There was change in economy, change in interest, change in direction, change in the whole manner of living, penetrating even into remote areas. The change was felt keenly by 1880. Brethren were not exempt from it. It is significant that the major crisis in the history of Dunkerism culminated in 1881-1883. The Brethren fell into a three-way division. The three resultant groups represented three predominant attitudes toward the rising American industrialism.

One was the emphatic rejection of the new techniques, modes, and manners of the era, insofar as the Church and the direct service of God were concerned. This led to the Old Order organization.

The other extreme was the enthusiastic adoption of the new techniques and the cry for change and progress; hence the Progressive Brethren.

The majority party came to be called "conservatives," although one wonders whether "moderates" or "middle-of-the-roaders" would not have been a more accurate designation. This group had the advantage of numbers, with both the inertia and the strength that numbers give, and it had the weakness of a poorly defined position. Many had not thought on the issue at all, and merely stayed with the majority party.

While the changing economy just referred to was exerting an influence upon the Church from without, important changes began to be made within which greatly influenced the events that finally resulted in the major division of 1881-1882. Requests began to be made to change the manner of conducting the "Annual Meeting" both as to time and organization.

Prior to 1850 there was no representative brotherhood organization or offices. There was no higher office in the Brotherhood than that of Elders of the local congregations. Brotherhood fellowship and unity of faith was preserved by close communication and personal visitations of the ministry and others from one congregation to another. The "conclusions" of the "Annual Meetings" was the responsibilities of the Elders with their local congregations to put into effect in the churches affected. If help was needed from without, Elders from neighboring churches went to their assistance by invitation and consent of the church needing help.

This order prevailed in the Brotherhood until around the pivotal date of 1850 when it began to be exchanged for a more centralized representative organization of the Annual Meeting with executive committees having delegated authority over local congregations. This practice began in 1849. Thereafter increasing numbers of "committees" were sent by "Annual Meeting" to local churches each year until in the 32 years from

1849 to 1881, 218 committees had been sent to nearly 200 churches to "set them in order," but their real mission was to bring them into conformity to the new order. In this respect, it is significant to notice in the second paragraph of the minutes of 1848 that it is stated, "and though as fully represented as ever before, it is believed that only about one third of the churches had sent messengers." This shows the infancy of the Brotherhood *organization* at that time.

The relation of these events to the division that occurred in the 80's can be more clearly understood when we remember that until 1825 the total Brethren membership was estimated at not more than 1600; but by 1850 the great expansion into the West was well under way and the increase of membership and new churches was greatly accelerated until in 1860 they were estimated to be 20,000 and in 1881 nearly 60,000.

This sudden increase of membership from 1600 to 20,000 in thirty-five years, and to 60,000 in the next twenty-one years strongly indicates that the increase was so rapid that many new members and church leaders were probably not well indoctrinated in the former faith and customs of the Brethren, and when new churches were founded on the frontiers where other denominations were making even more rapid growth by methods not formerly approved by the Brethren Church; these new leaders adopted the organizational and evangelistic methods of those nearest to them, and, having gained control of the new Annual Meeting organization, they were in no mood to be hindered by the few Old Order brethren who could see the folly of some of their methods, but were too much in the minority, and awakened too late to be a moderating influence.

--Daniel F. Wolf

Reprinted from *The Pilgrim*, August, 1958

Humility is a strange thing--when you think you've gained it, you've lost it.

BIRTH

✓ TATE - A son, William Jeremiah, born December 3, 2006 to Forrest and Joy Tate of Elkhart, Indiana.

MARRIAGE

✓ Craig Royer and Heather Miller were married December 9, 2006 at Wakarusa, Indiana.

New Address: 24951 C.R. 40 Goshen, IN 46526

Cell phones: Craig (574) 320-2253

Heather (574) 320-2504

YOUR MISSION

Hark! the voice of Jesus crying,
Who will go and work today?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me!"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in His sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus
You can say He died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.

If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all.
With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.

If among the older people,
You may not be apt to teach;
"Feed my lambs," said Christ, our Shepherd,
"Place the food within their reach."
And it may be that the children
You have led with trembling hand,
Will be found among your jewels
When you reach the better land.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of man are dying,
And the Master calls for you.
Take the task He gives you gladly;
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I; send me, send me!"

Daniel March, 1869

Happy New Year! And special thanks to our supporters: the Yellow Creek Congregation's financial donations, Bill Miller for mailing labels, Sarah Martin for the index, and all who have contributed publishing material.

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Leslie and Martha Cover

FOR YOUNG FOLKS
(and a challenge for older ones, too.)

BIBLE QUIZ

From which of Paul's epistles are these quotes taken? Possible answers are Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, I Timothy, II Timothy, Titus, Philemon. Only I Corinthians is used twice.

1. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. _____

2. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

3. I beseech thee for my son Onesimus, whom I have begotten in my bonds. _____

4. I have fought a good fight, I have finished my course, I have kept the faith. _____

5. And now abideth faith, hope, charity, these three; but the greatest of these is charity. _____

6. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. _____

7. Judge in yourselves: is it comely that a woman pray unto God uncovered? _____

8. For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. _____

10. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. _____

11. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. _____

12. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. _____

13. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity. _____

Answers on page 16

CHILDREN'S PAGE

Should We Be Afraid of God?

Sometimes the Bible says things that seem to contradict (not agree with) other things it says. That does not mean the Bible is wrong. It means we do not understand.

The Bible says we must fear the Lord our God. (Deut. 6:13a) Psalm 147:11 says, "The Lord taketh pleasure in them that fear him." Yet John says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (I John 4:18) And Paul says, "God hath not given us the spirit of fear." (II Timothy 1:7a) But "The fear of the Lord is the beginning of wisdom." (Psalm 111:10a) Yet we are to love the Lord with all our heart, soul, and might. (Deut. 6:5) Should we fear or not? I would like to tell you a story that might help you understand better.

It is cold and wet. The animals have all found dry, warm places to sleep. Well, not quite all of them. Up under a dripping bush is a very wet, cold and frightened kitten. It cries and someone hears--someone very big! This kitten has never seen a man before. It is even more afraid.

But this man has some food. It smells very good. Mother cat is gone, and this kitten will die soon if it does not find food and warmth. Will this man harm or help him?

This man has a barn. There are mice in his barn. He would like to have another cat in his barn if it will be friendly and catch mice. If the kitten will not get tame and catch mice, the man will kill it. He is not cruel, but he cannot afford to feed a useless cat, and he knows the kitten will not be healthy if it is wild like its mother.

The kitten is right to think this man might harm it, but the man might also help it, and the kitten must have help. The man has a hard time getting the kitten because it is afraid, but because it needs help so badly, it lets him get close enough to finally catch it.

The man holds the kitten gently inside his coat. The kitten feels the warmth and stops trying to get away. In a few days the kitten has lost all fear of the man and purrs as he holds and pets it. Sometimes the kitten does something naughty and the man scolds or gives it a little swat. Then the kitten is a little afraid of him until it behaves and the man is happy with it again. Then the kitten is happy also and wants to be held close by the man.

If the kitten had obeyed the man but stayed wild, or liked to be held and fed but would not catch mice, the man would have gotten rid of it. I think if people obey God because they want a mansion in heaven but they never really love Him, they will not get that mansion anyway. If they say they love Him but will not obey, they will still be punished. We have reason to fear God. He has promised a terrible punishment if we disobey. But He

has also promised great blessings if we obey because we love Him. When we learn of Him, we fear Him. When we fear, we obey. When we obey, He blesses us. When He blesses, we love. When we disobey, we fear again. This helps us remember to obey. When He forgives us, we love Him more and our love "casteth out fear."

It starts with fear. It ends with love. Do you have the "beginning of wisdom"?

Martha J. Wagner
Gettysburg, Ohio

Answers to Bible Quiz: 1. Col. 1:16,17 2. I Thess. 4:16 3. Philemon 10
4. II Tim. 4:7 5. I Cor. 13:13 6. Rom. 6:23 7. I Cor. 11:13 8. II Cor.
10:3,4 9. Gal. 1:8 10. Eph. 5:25 11. Phil. 3:10 12. Titus 2:3 13. I Tim
4:12

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No. 2

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

THE PILGRIM'S PROSPECT

Pilgrims? Of what strange lot are they?
And why a pilgrimage at all, I pray?
Is not this earth with all its mirth
A pleasant place for us to stay.

Ah! No! mine earthly minded friend,
This world is coming to an end;
And those who love not things above
Will have no part with Pilgrims then.

The Pilgrims seek a country bright,
Where all is day and never night;
And there no sin can enter in,
But all is love and pure delight.

By faith the Pilgrims onward press
Through this entangling wilderness;
Until at last, their trials past,
They with their father Abraham rest.

All Pilgrims love their Heavenly King,
Who did to them salvation bring,
And He shall come and take them home,
And they shall ever with Him reign.

Now, if you would this way pursue
And all their King's commandments do,
This hope can rest within your breast
And a heavenly prospect be yours too.

Marvin B. Crawmer in *The Pilgrim*, May 1956

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FOLLOWNG JESUS

Following Jesus means walking away from the world. Following means taking up the cross. It means walking in love as dear children. It means walking by faith, not sight. It means having the love and protection of the only One who has the answers and gives victory.

If all this is true, why would we doubt, or hesitate, or look back, or be at all discouraged? Paul writes "If God be for us, who can be against us?" He reasons that God spared not His own Son but delivered Him up for us all, and how shall He not with Him freely give us all things? So is there any real reason to doubt or hesitate to follow, or fail to trust?

Besides all the reasons to be encouraged, there are the examples of real people like us who believed and won.

Matthew, the publican, sitting at the "receipt of custom," saw Jesus and heard Him say, "Follow me." Matthew simply left his desk and followed. He also made a feast so all of his friends could meet Jesus, too.

For Paul it took more of a jolt. He was following the wrong leader when Jesus appeared in so much glory that Paul was blinded. Jesus told him what he must do--what he must do if he would follow the glorious One he saw and heard. Later, Paul said, "I was not disobedient to the heavenly vision."

Mark 6 tells of those of Gennesaret who knew Jesus when He stepped out of the boat on their side of Galilee. They *ran* through the whole region and carried their sick in beds, laid them in the streets, and asked that they might just touch the border of His garment. As many as touched Him were made whole.

Jesus told Peter and Andrew, "Follow me, and I will make you fishers of men." They straightway left their nets and followed.

How has He come to you? Have you stayed still long enough to hear Him call? Psalm 46:10 says, "Be still and know that I am God. . ." What will happen if we also leave all to follow Jesus? One poet wrote:

If I find Him and I follow
Will He say me nay?
Not till earth and not till heaven
Pass away.

John 6 37: "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out."

These examples of those who followed Jesus saw Him, heard His voice, saw His miracles, received His Spirit. Paul tells that "Last of all he was seen of me also, as of one born out of due time." John writes, "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life." John is speaking of Jesus who assured Thomas, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." That includes us!

Have you heard His call? It may not be a call you can hear with your ears, just like we have not seen Him with our eyes. But it will be the most important call--the most loving voice you will ever hear in this life. It comes when we hear His Word to us. We cannot afford to ignore that call. Even the call to run for President of the United States which some are hearing now, pales beside the call to become followers of Jesus.

Some have failed to recognize Jesus' call. They say something like, "When He is ready for me, He will let me know." This is a refusal to believe that Jesus has already called,

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. . ."

One man (perhaps many) let offenses be his excuse. When some pleaded with him to receive the Lord, he replied, "How can I when I have been wounded so deep?" Others just cannot give up the pleasures and fun they have when they are "free" of responsibility. Real freedom and real joy can only be found when we follow Christ.

Think of exchanging the guilt and sin that we can carry, for the forgiveness, peace, and assurance that Jesus offers. Compare a life of struggle, trying on our own to win, to a life of God's grace for each trial, His love to satisfy our longings, His mercy for our mistakes.

"Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." One boy supposedly remarked: "Kindness is giving someone a piece of bread; lovingkindness is like putting jam on it." "O taste and see that the Lord is good: blessed is the man that trusteth in him." (Psalm 34:8)

Are you walking with Jesus, day after day,
Receiving His blessing each step of the way?
Feeling His mercy? Tasting His love?
Trusting His guiding hand from above?

Hearing His call in His undying Word,
We place our hands in the hand of the Lord,
Pleading His patience for failures each hour,
Not doubting a moment His unfailing power.

A precious experience, O brother and friend,
When you yield Him your heart, your life He will mend.
Never a moment this call you'll regret
Your answer He'll honor and never forget. --L.C.

THOUGHTS

One of man's greatest responsibilities is to control his thoughts. The writer of Proverbs, when speaking of an evil person says. "For as he thinketh in his heart so is he." (Pro. 23:7) This is also true for a righteous man. On several occasions Jesus asked His followers, "What think ye?" This is a good question to ask ourselves. It has been said that it is just as serious to think about something as it is to do it. In a sense, for the one thinking the thought, this may be true but an act or word most likely will affect others, so it is more serious to act out our thoughts than it is to just think thoughts. This is true whether they are good thoughts and deeds or bad thoughts and actions. Man is unique in as much as he has the ability to willfully think and premeditate his conduct and conversation.

God created man with this free will. When Adam and Eve exercised this free will in sinning against God's Word, it was a choice that separated them from a close relationship with God. The writer of The Revelation tells us that man was created for God's pleasure. (Rev. 4:11) The Lord cannot have pleasure in a soul that is separated from Him because of sin. Sin is conceived by the thought process. Sinful thoughts separate us from God.

The seriousness of thinking proper thoughts cannot be overemphasized. Even a born again Christian can distance himself from the Lord by wrong thinking. Wrong thinking is sin. God cannot tolerate sin. By reason of His love and mercy, He made atonement for sin.

The most important thoughts are those that will bring us closer to the Lord and improve our relationship to each other. The Lord does not force Himself on anyone. The standard that should control our thoughts is the Word of God. "For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the

thoughts and intents of the heart." (Heb. 4:12) We must think and desire to be close to the Lord.

The Church is the body of Christ on earth. This oneness will continue into eternity. As I become older, this thought becomes more precious. The Brethren have striven to emphasize the oneness of God's people. We have a great responsibility to keep our priorities straight and let the prospects of the heavenly influence our thoughts.

Joseph Wagner, Modesto, California

THAT WHICH IS LEAST

"He that is faithful in that which is least is faithful also in much: If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

If I were tortured for my faith would I be faithful, or would I possible deny my God?

Of course I would never deny Him! I know He is real and worth dying for. Besides, there is just too much to lose by denying Him. I would sooner die. Suffering scares me, but He is worth even that to me! Or is He?

It was easier for me to believe that when I saw no prospects of actually having to really suffer for Him. It is frightening to think I might possibly not be faithful as I believe myself to be, but am I faithful in little things?

I have a humiliating confession to make. Some may think this matter is little and silly, but does it not matter, if it is little? God says it *does* matter.

So here's the confession. Can I stand up to the "inquisition" of a Kirby salesman? (Did someone just say "Uh-oh"?) Well, I'm sure I could, with God's help, but I didn't.

"But my sweeper won't get the cracks and under the bed, and my carpet needed to be shampooed, and he was offering to

do it for free, and surely he couldn't talk me into buying what I couldn't afford, etc. etc."

But wait! Is it right to let someone do something for me "free" in hopes of selling me something I have already decided I will not buy? Could my motivation be anything but greedy?

"But those were his motives, too!" Two wrongs do not make a right.

"But I told him ahead of time I would not buy!" Was my nay, nay? He got me to say yes! He got me to sign, even though I really did not want that type of sweeper! He knew I might, or he would not have been there.

"But I changed my mind! It said I had three days to back out!" Was my yea, yea?

"But I apologized. I repented." And God forgives. Did the Kirby salesman forgive me? I don't know. Was it wrong to go back on my agreement, even though I knew I could not make the payments without going in debt to others? I really am not certain. I would appreciate the input of others on the matter.

So will I be faithful next time? It is more likely. Surely I have learned a lesson. But "next time" it will probably not be a salesman. Satan hits us in our weak spots, and God allows it to strengthen us. Does a day ever go by without a failure of some kind? I think you know the answer.

I pray we will strive to be faithful in the "little" things, for if we are not "faithful in that which is least, . . . who will commit to (our) trust the true riches?"

Martha J. Wagner, Gettysburg, Ohio

THANK YOU

A big thank you to all the families that gave their support and meals, gifts and prayers of the arrival of our new son, Aden, coming home. It's a wonderful gift of a caring brotherhood.

With our deep appreciation,
Ken & Karen and Family

CHRISTIAN SCHOOL VIEWS

Parental Attitudes that Stimulate Learning

God has given parents the awesome responsibility of training children. As parents, we should have the greatest influence for good that anyone has on our children. It is the natural inclination for parents to want the best for their children, and the best in their education is no exception. Our attitudes toward learning help to establish how our children value it.

Our attitude toward our responsibility in education must be positive and aggressive. On the parents lies the principle responsibility of educating their children. The Bible says, "And, ye fathers, . . . bring them up in the nurture and admonition of the Lord." (Eph. 6:4) God commands: "And thou shalt teach them *diligently* unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:7) Of course, we do not minimize the rich spiritual instruction and help we receive for ourselves and our families from the church. Our schools, an arm of the church, are also here to assist us in our educational efforts. We need the wholesome influence of others to help make up for our lacks and to help our children adjust socially. But finally, God holds us accountable for what these dear young souls are learning.

A ho-hum attitude toward education or any endeavor has seldom proven to be progressive. Our teachers like to see us have an active interest in our children's learning. If Kathy needs extra drill with her phonics, do we diligently give it to her? Or if Jack is not learning how to relate properly to other students, does he get the direction from us as to what needs to change? How often have we visited school to see what our children's classroom performance is like? Let us inspire our children, their teachers, and ourselves with plenty of enthusiasm for education.

Books play a great part in imparting knowledge. How many have we read lately or referred to for information? The Word of God is our foundation for faith and salvation. How much time do we spend learning from it personally and with our families? The interest we take in books will be infectious in our children. Books are the most effective means of handing on volumes of information to future generations. Where would technology be if it were not for books? Let us show a healthy interest in books and keep a wholesome supply in our homes.

The rich young ruler asked Jesus, "Good Master, what good thing shall I do, that I may have eternal life?" (Mat. 19:16) Jesus gave his honest question an honest answer. Children are full of questions. The attitudes we express to our children by the answers we give to their questions will either enhance or impair our ability to instruct them. If we handle their questions negatively, we will harden their attitudes toward questions, and they will not confide in us the pertinent questions every normal child seeks to have answered. Of course we need to help them understand the difference between intelligent and foolish questions. This will save them a lot of frustration later in life.

Attitudes are seriously contagious! Our attitudes toward authority will greatly affect what our children learn. If our attitudes toward other authority figures are not right, we not only foster bad attitudes in our children toward authority but also cripple our own teaching ability and authority. When we hold up ourselves as superiors and belittle the authority and capability of others, our children will follow our example and will likely eventually belittle us. This will cause them to miss the profitable influence of others.

Maintaining proper attitudes toward authority is especially important in church and school life. For as human as our church leaders, school administrators, and teachers are, in the eyes of our children they still need to be held as "always right." We cannot afford to take our children's side against an authority

figure and pass judgment on an issue solely by our children's stories, because they will flavor their account in their favor. If we do this, they will learn how quickly they can control us in other situations. But we must listen to them in a noncommittal way, passing no judgment until we have gotten the other side of the story. We will learn a lot about the character of our children, and they will learn that we will listen to them but that we will not act strictly on their story. What if the authority figure has made a mistake? Any sincere leader will want to correct his mistake, and this will help our children to learn the strength of humility. But we must handle the matter very discreetly before our children, to protect the authority figure's image in the minds of our children. Let us remember that protecting the authority of others will safeguard our own authority. May God help us parents to have wholesome attitudes that will promote right learning in our children for His honor and glory.

Timothy Dougherty in *The Christian Builder* August, 1997

BAPTISMS

Michael Guthrie Tuolumne, California January 28

Esther Taylor Tuolumne, California January 28

Lord Jesus, please guide these dear young souls as they serve in the Kingdom.

BIRTHS

Stump - A daughter, Kristin Joelle, born January 19 to Nelson and Dorcas Stump of Goshen, Indiana.

Cover - A son, Caleb John, born January 22 to Daniel and Anna Marie Cover of Tuolumne, California.

Rhoades - A son, Malachi Mervin, born January 24 to Keith and Marlene Rhoades of Greenville, Ohio.

EARLY RISERS

Abraham rose early to stand before the Lord. (Genesis 19:27)
Jacob rose early to worship the Lord. (Genesis 28:18)
Moses rose early to give God's message to Pharaoh. (Ex. 8:20)
Moses rose early to meet God at Sinai. (Ex. 34:4)
Moses rose early to build an altar to God. (Ex. 24:4)
Joshua rose early to lead Israel over Jordan. (Josh. 3:1)
Joshua rose early to capture Jericho. (Josh. 6:12)
Joshua rose early to take Ai. (Josh. 8:10)
Gideon rose early to examine the fleece. (Judges 6:38)
Hannah and Elkanah rose early to worship God. (I Sam. 1:19)
Samuel rose early to meet Saul. (I Sam. 15:12)
David rose early to do as his father bid him. (I Sam. 17:20)
Job rose early to offer sacrifices for his children. (Job 1:5)
Jesus rose early to go to a solitary place to pray. (Mark 1:35)
Jesus rose early to go to the temple to teach. (John 8:2)
The people rose early to go hear Him. (Luke 21:38)
The women rose early to go to the sepulchre. (Mark 16:2)

Selected from *The Church Correspondent*

FOR YOUTH
A Plea For the Wounded

What nation is there that in instance of war will not earnestly endeavor to care for its wounded and bleeding soldiers? Doctors and nurses are enlisted to bind up the broken and restore lives to normal as much as is humanly possible. Yet the very nation which was taught by its Leader in the particulars of dressing wounds makes very feeble efforts to help their wounded.

Fellow Christians, we are the guilty nation! As the priest and the Levite, we walk blindly past the bruised and the bleeding. Our ears have become deaf to the groans and pleas for help; our eyes have become blind to the bleeding gashes and oozing sores. Oh, yes, sometimes we attempt to help. We stand aloof and point to the answer: Christianity. We flaunt our armor and demonstrate our skills, but, alas! In so doing, we often become careless with our weapons, and instead of assisting the afflicted, we increase their injuries, sometimes even causing their death.

Fear has wrapped its chains around us. We fear to expose ourselves, fear to dirty our hands, fear to kneel and bind the wounds, fear to care, fear to go against the flow. We do not call it fear; we call it nice, respectable names such as Mr. Mind-My-Business, Mr. Take-Care-of-Themselves, and Mr. I-Will-Become-Like-Them.

Brothers and sisters, arise! Cast off your fears! Linger no longer! The wounded and bleeding are dying; let us haste to carry them to our Captain. He alone can heal the broken bodies, soothe the lacerated flesh, and staunch the bleeding wounds. Our Captain can bring into their shattered lives a wholeness that only He can bring. Yes! The way to the Captain may be hard. It may be wrought with thorns and stones, yet we can not give up, for the soldiers' lives are precious in our Captain's eyes.

Gracious Captain, heal our blinded eyes that we may see the injured soldiers and open our ears that we may hear the pleading moans. Fill us to overflowing with Your love, compassion, and tenderness as we endeavor to apply ointment and bandages to the hurting. Wake us from our sleep and cause us to be willing to be vessels through which You can work.

Lora Huffman
Dayton, Ohio

WHY SO MUCH GRIEF?

HEART CRY:

Father, will everything always be grief?
Is it wrong; am I sinning, to plead for relief?
Is it wrong to feel joy? or let confidence grow?
Is it wrong to be happy? I'd so love to know!

Is it wrong to sing praise? Can it be wrong to smile?
Is it wrong to feel certain that life is worthwhile?
So often when flowers of hope start to bloom,
Light soon is snuffed out by a sickening gloom.

Is it wrong to feel peace? Is it wrong to know rest?
Is it sinful to sing, "I am perfectly blest!"?
Is that pride? I wonder! It troubles me so.
Where, Lord, is Thy comfort, when dark tempests blow?

Will I ever find answers? Or once be secure?
Or find peace or rest that is lasting or sure?
Will there really be comfort at the end of the road?
Will I truly, someday, be relieved of the load?

Will there once be a time when my heart is not torn?
When of sun, moon, and stars, my sky no more be shorn?
Will the wild winds subside, and my heart sing Thy praise?
Will I find breath enough to remember Thy grace?

HIS ANSWER:

My child, I know it! I, too, bore a load.
I, too, struggled on, up a steep, thorny road.
I, too, suffered agony, anguish, and pain.
I know the temptation to think, "Where's the gain?"

My child, My cross was no lighter than yours;
My darkness no less in those three midday hours.
No less nor intense was My grief, than your own;
And, My child, for your sake, I suffered alone!

Your rest may seem short, and your joys may seem few.
But, dear one, remember what I've given for you!
On Earth you have trials; but in Heaven sweet rest
If you follow My steps. Can you say Heaven's not blest?

Forlorn, aching heart, will My love not suffice:
As for confidence, can you not find it in Christ?
I suffered and died for your heavenly gain.
Child of my love, dost thou well to complain?

My child, lean on Me; let My love be your light
Look upward to Me; be My smile your delight.
This world's full of heartache, and sorrow, and care;
Let faith bring a portion of Heaven to you there.

Don't dwell on your sorrows, nor bitter become,
Nor ever forget what you've been ransomed from!
My arm is around thee, My hand clasped in thine;
Oh, child of the Highest, how canst thou repine?

Susanna Tate, Mishawaka, Indiana

CHILDREN'S PAGE

Strawberries in the Rain

"We have our strawberries and Grandma's to pick today," Mom said one June morning at breakfast. Brian, Alice, and Susan said they couldn't help. Ella, who was almost twelve, kicked the table leg with her bare foot and said nothing. She was shocked when Dad said, "Ella could pick Grandma's." Grandma, who lived at the end of the lane, had gone on a trip.

The next thing Ella knew, Mom was saying, "Hurry, it looks like rain," and Ella was trudging down the long, long lane pulling the wagon behind her.

Ella was happy to see that Grandma's strawberry patch was not very big at all. With each box she filled, she felt better and better. She did not notice the big, dark clouds slowly creeping across the sky. Ella had just spied the biggest, reddest strawberry she had ever seen when a boom of thunder shook the sky.

What could she do? A flash of lightning followed Ella's frantic thought, and then another crash of thunder. Grandma always locked her house when she went away. Ella was scared. A raindrop splashed on her nose. She jumped up. She had to load the wagon! She had to get home! Rain tinkled on the wagon as Ella loaded the first two boxes, and it pattered on the leaves of the strawberry plants as she grabbed the next two boxes. The raindrops came faster and faster until her hair stuck to her cheeks, and her dress stuck to her legs. Her feet squished in oozing mud as she slogged toward the wagon.

Then back into the garden she went for her last two boxes. Hop! first box. Hop! second box. Hop! out of the garden. But oh, something went terribly wrong on that last hop! Ella slid for a moment, strawberries flying in all directions as she tried not to fall. A flash of lightning saw her sprawled flat on her back in red strawberry mud. Something pressed against her back. She rolled over to see a smashed box of berries. Tears seeped from Ella's eyes. She dashed them away and gathered the remains of her crop. With a gigantic sniff, she grasped the wagon handle and set off for home.

Splashing along the lane, Ella began to wonder if they had forgotten all about her at home. Were they all snug and cozy while she fought the rain alone? A few more muddy tears traveled down her cheeks. Didn't anybody care that she was out here all by herself in a storm?

Then she heard it. Ella looked down the long, long lane to home and saw one of the best things she had ever seen. It was Dad's pickup. Ella sped forward.

When Dad stepped out of the truck he smiled one of his big, twinkly smiles. "You look like a very wet little girl," he said, wrapping a furry blanket around Ella's shoulders and bundling her into the truck. Then he lifted the wagon, strawberries and all, onto the back of the truck. Ella felt so good she didn't even mind that Dad had called her a little girl.

That evening during family devotions, Ella heard her dad read these words: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ella remembered splashing along the lane, dirty and cold, and then seeing Dad coming to take her home. God cares about me just like Dad cares about me, she thought. It was a very happy thought.

Abigail Royer
Nappanee, Indiana

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"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

GOD KNOWS HOW

When God wants to drill a man,
And thrill a man,
And skill a man,
When God wants to mold a man
To play the noblest part;
When He yearns with all His heart
To create so great and bold a man
That all the world shall be amazed,
Watch His methods, watch His ways!
How He ruthlessly perfects
Whom He royally elects!
How He hammers him and hurts him,
And with mighty blows converts him
Into trial shapes of clay which
Only God understands;
While his tortured heart is crying
And he lifts beseeching hands!
How He bends but never breaks
When his good He undertakes;
How He uses whom He chooses,
And with every purpose fuses him;
By every act induces him
To try His splendor out--
God knows what He's about.

Author unknown

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REMOTE CONTROL

Honk, Honk, Honk, Honk, Honk. . . During a church service, no less, one of the cars started sounding off. Someone had accidentally pushed the remote control button on the key chain that is for sounding an alarm in emergency. Today through invisible radio waves, your car can be locked or unlocked, the trunk opened, or lights turned on.

With such marvels as mortal man has been allowed to produce, we should not have difficulty believing in God's unlimited power to control, inspire, or reveal. We can be thankful that this great power is in the hands of a perfect and loving Heavenly Father. Compared to this perfection of omnipotence, omniscience, and omnipresence, man's power is puny, and Satan's power is limited and small. Notice Jesus' answer to Pilate: "Thou couldest have no power at all against me, except it were given thee from above. . ."

Many of man's problems come from these technical discoveries. (We don't want to forget the gifts God has given in the medical field and other good works.) As man's range of knowledge increases, so should his realization of vast responsibility. But this is not the case. It seems that as technology increases, so does pride. Much of it goes toward entertainment and science "falsely so called."

Here is demonstrated man's desire for control. In affluent countries, young people and even children are allowed--yes, taught--to "do their own thing." Make your own decisions; control your own destiny. On the streets of any major city (We saw it in Amsterdam as well as in American cities) many young people, and older ones too, defy God's order; for example, with long hair on men and short hair on women.

This may seem trivial. Aren't there more important issues to complain about? But the attitude of independence from God's ways is not trivial. So what about remote control. It seems that Satan has a measure of it--a large measure over us if we desert God's control.

One example of Satan's control is to give men and women that desire to control others. We don't have the ability it takes to help others by controlling them. It is only a foolish, degraded pride that loves to give orders and see them obeyed. It's not hard to see what havoc that can cause when a controlling desire is in all of the same group--whether it be in the community or the church.

Lest we seem too negative, let us hasten to acknowledge that remote control in the hands of God blesses His people without measure. Besides the blessings of freedom and prosperity, our physical and mental health, and our spiritual development are also in God's control. "He will guide the future as He has the past." We can trust Him when we commit our days, our lives into His loving hands.

Jesus told His disciples, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (John 14:16,17) Jesus speaks here of the Holy Spirit whom He sent when He went away. He is the Comforter and will be our Controller if we give up our pride and give Him our hearts.

There is a way we can help one another, and it might be called control, but only if it is in the area of Holy Spirit control. We have not in ourselves the benevolence, the love, that can temper our relationships and make them helpful. But when we are controlled by God, He can work through us to reach out to others. There is no happier place to be than in God's control--not really remote anymore, but right inside us. --L.C.

BEYOND OBEDIENCE

As parents, one of our desires and goals for our children is that they learn obedience. "To obey is better than sacrifice," the prophet Samuel told disobedient Saul. If children learn to obey father and mother at home, it will be much easier for them to obey their Heavenly Father. One needs only to see a rebellious, disobedient child insistently demanding his way to realize that a life of disobedience makes *everyone* miserable.

But, as our title suggests, there is yet a greater desire and goal that we can have for our children. That is to learn to love. To love God, and to love others are two most important commands in the whole Bible. Is it possible to teach children how to love? Absolutely!

First, we must clearly understand that *God loves sinners*. We must teach our children that "while we were yet sinners, Christ died for us." (Romans 5:8) The sinful woman in Luke 7 "loved much." Why? It was because she realized her sinfulness, and when she found forgiveness in Jesus, her life overflowed with love. Recognition of our sinfulness is imperative for us and our children to love.

Second, we must understand that *God is love*. King David in some ways failed as a father, but he did have an attribute that we would do well to copy. David was awestruck at the love of God. "Thy lovingkindness is better than life," he exclaims. For children to learn to love, they must get it from God, the true source of love.

Next, parents must *model God's love*. We testify with words, church membership, the salutation, and other ways that we love the Lord and others. But consider. Do the things that we *call* love look like it to our children? If we approach Christian duty with heaving sighs, resentment, and even

bitterness, what message is being sent to our children? They learn by seeing. Let us joyfully "spend, and be spent."

Finally, *show God's love by loving your children.* Smile at them. Encourage them. Commend them. Be affectionate. Accept them (lest they find it elsewhere). Listen to your children. Forgive them. Help them. If your Child's name is always said with an exclamation mark, *you* need to change! Love and fear are incompatible. "We love Him, because He first loved us." Parents, show your children God's love by loving them.

Children love themselves and need to be taught a better way. Human nature is selfish, and to deny self is difficult--a life-long battle for each of us. We all need to strive to go beyond obedience, and live the Christian life with joyful passion. The Lord could have forced humans to give Him glory, but instead gives us a choice. When we choose love over self, God is magnified!

Lloyd Wagner
Modesto, California

GREATNESS

Greatness is so great that it scorns all limitations, prejudices, or boundaries. It is so right, so true, and so good, that it cares not if it is reviled or rejected. Jesus is the greatest example of this kind of greatness.

Yet greatness is not unfeeling nor unaccountable. Greatness cries, for "Jesus wept." Greatness feels, yet acts not in emotion, but in quiet, decisive resolution. Greatness derives its greatness from Greater. "I and my Father," said Christ, "are One. . ."

Calvin Johnson
Goshen, Indiana

THE SWEETNESS OF LOVELY BELOVED JESUS

Song of Solomon 5:16: ". . . Yea, he is altogether lovely. This is my beloved, and this is my friend. . ." Oh! Holy Love, my Lord, my heavenly Lover, my beloved Bridegroom, O Thou whom my soul loveth! Oh, to love and adore Him with purity of spirit and the sweetness of Christ reigning in a pure heart. Oh, for the sweet and burning love for my lovely Lord, for the desire and hunger for a union and love relationship with Christ!

Song of Sol. 2:14: ". . . Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

Song of Sol. 6:2: "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." His garden is His devoted, pure, holy bride, the church.

Song of Sol.: 4:16: ". . . Blow upon my garden, that the spices thereof may flow out."

Song of Sol. 1:12: "While the King sitteth at his table, my spikenard sendeth forth the smell thereof." Hear His sweet voice saying, "Rise up, my love, my fair one, and come away." (from the ashes of the world.)

Habakkuk 3:19a: "The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

Song of Sol. 6:3: "I am my beloved's, and my beloved is mine: He feedeth among the lilies." May He gather His lilies in my heart. How beautiful! How precious! We are so unworthy. I am His.

The prayers of the saints are a sweet savour unto our lovely Bridegroom. How He loves to find fruit and fragrance enclosed in His garden.

Song of Sol. 4:15: "A fountain of gardens, a well of living waters, and streams from Lebanon." The beloved Christ is the Fountain in the hearts of His bride.

There is a sweetness of perfume in pure, holy saints who are bruised through suffering and heartaches. May the sweetness of Jesus be glorified as we bring forth sweet fragrances of love, patience, joy, and gentleness.

His bride desires to see the radiance of His face, and to hear the sweet voice of her heavenly Lover, her holy Bridegroom. She wants her heart to be "a garden of delights" for her Beloved.

The fragrance of heaven is made up of the perfume of the prayers of the saints with much incense offered (the prayers of the saints) at the golden altar.

Seek a personal love relationship with Jesus. It is a sweet fragrance, a savour of good ointment, a sweet spikenard. His beauty and loveliness are to be admired and loved. Seek to imitate His sweetness, His character, His gentleness, His patience. The beauty of Jesus is to be admired as much as to be loved. He is altogether lovely. Is not your adoration sweetened with affection as you bow humbly before Him as a cedar of Lebanon? He is nothing but loveliness; this is my Beloved.

Depend upon His divine grace to pour into you a deep inward love and adoration which finds expression in praise and singing. Pursue and practice living in the sweetness of His presence. Make a holy habit of loving, adoring, and praising Him with a holy heart. Seek to know Him and the fragrance of His loveliness.

Mary of Bethany broke her alabaster box, and kneeling at Jesus' feet, anointed Him: an act of Her devotion. With tearful love and gratitude, she poured the expensive perfume, pouring out all the love of her broken, loving heart as a sweet fragrance. The sweet fragrance filled the whole house. Mary pursued one thing above all else: the deepest possible relationship with her

beloved Jesus. She soaked up His teachings, took His promises to heart, and desired to know Him. She had a love for Jesus that others missed. Mary's extravagant act of devotion and love is a beautiful and sweet thing. She lavished her love on her beloved Jesus. Mary was unafraid of expressing her love before others. She sought the heart of God. The Marys brought sweet spices early in the morning to anoint Jesus. (Mark 16:1)

Nothing pleases our divine, heavenly Lover more than when we do something beautiful for Him, spend time in His Word, love and adore Him with praising and singing, and live in His presence.

Honor Him by giving yourself a sacrifice, holy and pure, that your life may glorify Him with the sweet fragrance of His loveliness.

In His love, Nancy Beidler,
Richland, Pennsylvania

WHAT TIME REVEALS

There is a law called Sowing and Reaping. This law was established by God and conforms to His Word. Mortal man cannot alter it. One cannot ignore it, and its voice cannot be silenced.

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7) Let us never be fooled. The attitudes, reactions, feelings, thoughts, and emotions you harbor and foster now will have a tremendous bearing on you half a lifetime from now, let alone determining your eternal destiny. The kind of books you read, the kind of songs you sing, the things you give your time to and take an interest in now, are the little seeds we are planting, and someday they will bear their fruit.

We should take this seriously, because those innocent-looking seeds, whether good or bad, that show up in school, in youth, in business dealings, in marriage, or in the brotherhood were planted long ago, perhaps even by our parents. We will be no more successful trying to hide them or cover them than the lazy, dishonest boy who placed all his seeds in one hole and covered them! He thought nobody would notice. Time will not erase sin; it only reveals it. The Bible says, "And be sure your sin will find you out." (Num. 32:23) Yes, it will all be revealed, if not in time than certainly in eternity. How sad, because then it will be too late; for time will be no more. It is disturbing when we think that we will harvest throughout eternity that which we are planting today!

Sometimes it is too late, as the following indicates: On the banks of the Niagara River, where the rapids begin to swell and swirl most desperately, preparatory to that final plunge, is a signboard that bears the words, "Past Redemption Point." Even while one feels the firm soil beneath his feet, a shiver of horror passes through one's soul as he looks upon the turbulent waters and realizes the full significance of the sign "Past Redemption Point." None can retrace his steps if he passes that point. "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55:6) King Saul called upon the Lord, but He did not answer. It was too late!

Idleness is condemned in the Bible: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her. . ." (Ezek. 16:49)

(This article has vital warning against procrastination, but let us not despair and think we have passed that point of no return. Jesus calls us to repent while we have life. --L.C.)

From an article "Time and Eternity" by Don Gable in
Messenger of Truth, April 26, 2006

OUR CHILDREN

Standing forth on life's rough way,
 Father, guide them;
Oh, we know not what ere long
 May betide them.
'Neath the shadow of Thy wing,
 Father, hide them;
Waking, sleeping, Lord, we pray,
 Go beside them.

When in prayer they cry to Thee,
 Thou wilt hear them;
From the stains of sin and shame,
 Thou wilt clear them.
'Mid the quicksands and the rocks,
 Thou wilt steer them;
In temptation, trial, and grief,
 Be Thou near them.

Unto Thee we give them up,
 Lord, receive them;
In the world we know must be
 Much to grieve them.
Many striving oft and strong
 To deceive them;
Trustful, in Thy hands of love,
 We must leave them.

From the 1876 *Vindicator*, Author unknown
Selected by Norman and Floretta Cable

HISTORICAL

The Testimony of Truth

The following is the first editorial of Vol. 1, No. 1 of The Testimony of Truth published by Owen C. Cripe in July, 1920. You will see some similarity to the purpose of The Pilgrim when it was begun in 1954 by Daniel F. Wolf. --L.C.

"Remove not the ancient landmarks which thy fathers have set." Prov. 22:28

Dear Brethren and Sisters of the same common faith in Christ Jesus. We have for some time been contemplating the publishing of a little magazine in defense of our principles which we so love and cherish. So by corresponding with some of our dear Brethren we have got enough encouragement to undertake such an enterprise. So in this we want to give our reasons for starting this little paper on its mission. First is because we have no paper published among us and we believe that one published in defense of the Old Brethren's cause will do much good in binding us closer together and also strengthening our isolated members.

Second, we want to promulgate the ancient landmarks of the Church of Jesus Christ; held forth by the Old Brethren Fraternity.

Third, by this means we can bring much of the ancient writings forward, so we can retain them and see how the old brethren kept house in years gone by.

Fourth, as pride and fashion is growing so wonderful in late years, we do want by the help of our heavenly Father, to blow the trumpet against all those things that so easily crowd upon us. If we are not aware it is possible for us (even if we are only a few) to let pride get a foothold on us, too.

Fifth, there is another motive we want to mention and that is the little magazine can reach all our dear members that are

isolated from those that have the privilege to meet regular with the same in faith and practice and thereby help them on their way Zion ward.

At present we propose ("if the Lord will") to publish an issue of the little paper every two months providing we get enough subscribers so we can come out near even. We expect nothing for our work just so we do not need to spend too much of our own means.

The subscription price will be 75c for the rest of this year \$1.50 per year. And those of our dear members that are too poor to pay for the paper it will be sent free.

We invite our dear Brethren to contribute to the little paper. Write plain and only on the one side of the sheet. We also would prefer short articles written to the point. We would appreciate some correspondence such as church news reports of visits; like our old fathers used to do back in the 80ies. And such as communion notices and obituaries please send them in for publication.

O. C. Cripe, Anderson, Indiana

ADDRESS CHANGE

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FOR YOUTH BROKEN

A small flower blooming beside the road,
Fragile and almost unseen;
A scuffle, a passing of feet by the way. . .
Crushed petals where beauty has been.

The silence of night. . . dark, calm, and chill. . .
The falling of dew from the sky. . .

Unnoticed still, yet gathering strength,
The frail, damaged flower petals lie.

Soft morning light. . . gentle rays of the sun. . .
Hope whispers though trembling leaves. . .
Gathering hope, gathering strength. . .
And rising anew, it retrieves

All former beauty, with new fragrance sweet. . .
Courage, with gentleness, too. . .
A new sense of care for other plants bruised,
While rising to face life anew.

Oft we, like the flowers,
Lay wilted and torn. . .
Hope withered and crushed. . .
Dare we hope for the morn?

The feet passing by
That have crushed unawares
Pass heedlessly on. . .
Can it be no one cares?

Soft falleth the night,
And our anguish is stilled.
Gentle dew of God's peace. . .
How our spirit is filled!

Bright dawneth the morning:
New hope as new day,
For a dear friend has scattered
Sunbeams on our way. . .

Changed and refined,
And with tenderer heart. . .
Perhaps we're more fit
In His work to take part.

We feel more for others,
Depend more on Him,
When our earthly pleasures
Grow suddenly dim.

Not everything's lost
In the trials we face,
When o'er them and through them
Pours God's boundless grace.

Susanna K. Tate, February 7, 2007
Mishawaka, Indiana

CHILDREN'S PAGE

Do Unto Others

"We have to hurry." Sam's big sister warned as they jumped from the van. "The bell could ring anytime." Sam was dashing through the schoolhouse door, one arm already out of his coat, when a foot shot out in front of him. He went sprawling. His lunch box soared through the air, and he saw a piece of pizza, a bag of popcorn, a banana, and a chocolate chip cookie fly in all directions.

"Sorry," said a voice above him. Sam got up.

"You did that on purpose," he said. "I saw it."

"I did not," said Lyle. He and Sam were both in third grade. "You should watch where you're going." He walked off toward the classroom, one foot crushing Sam's bag of popcorn. Before Sam could say anything, the bell started ringing.

"Please copy the verse on the chalkboard two times on page 33 of your Language books." said Miss Rhoda later that day after language class. "When you are finished, you may go out for recess, but be careful; no sloppy writing." A whisper of excitement rippled through the room. Sam picked up his pencil.

Recess was Sam's favorite part of the day. As soon as he could, he raced outside and joined the dodgeball game. Balls flew back and forth. Sam dodged, ducked, and threw. He had never stayed in the game so long. Just as he was sprinting forward to pick up a ball, he stumbled, falling flat on his face for the second time that day. He looked up. Sure enough, it was Lyle again.

"You tripped me again!" Sam yelled, getting up.

"Sorry," Lyle said, "I didn't do it on purpose."

Before Sam could say, "You did so," he saw a ball hurtling toward him, Bam! He was out.

While Sam stood in line waiting to get back into the game, he watched Lyle who seemed to be having a great time. The sight of it made Sam clench his fists inside his coat pockets. Finally, someone caught a ball and Sam dashed back into the game. Then the bell rang.

At lunchtime, Sam and his friends were talking about what color tractors they liked best when Miss Rhoda made an announcement.

"Lyle doesn't have a lunch today," she said. "He thinks he left it at home. It would be nice if some of us could share something with him." She gave him half of her ham sandwich.

Sam looked into his lunch box. He had already taken a bite of his pizza; that left the banana, the chocolate chip cookie and the smashed bag of popcorn. A slow smile crept across Sam's face. He picked up the bag of popcorn. But just as he was standing up, he sank back down. Straight ahead, written on the chalkboard, was the verse he had copied that morning. "Do unto others as you would have others do unto you."

Sam thought hard. If he gave Lyle what he would want Lyle to give him, it would not be the crushed popcorn. He stared at the banana and the chocolate chip cookie. What would he like best? He knew.

Sam got up again. He picked up the chocolate chip cookie. Walking over to Lyle, he put the cookie on his desk. Sam didn't look at Lyle. He just turned around and went back to his own lunch. He took another bite of pizza. For a moment he wished he had his cookie back. Then another slow smile crept across his face, and a warm feeling crept into his heart. He looked at the verse on the chalkboard, and he felt very glad.

Abigail Royer
Nappanee, Indiana

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"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

O THE AGONIZING PRAYER

O the agonizing prayer
Rising on the midnight air!
"Let this cup pass from Thy Son;
Not my will, but Thine be done!"

O the tears and bloody sweat
Falling fast on Olivet!
In Thy lonely agony,
Shedding crimson tears for me!

O what wrath of earth and hell
On Thy head unpitying fell,
When Thy passion time began,
Bearer of the sin of man!

Waken me from sinful sleep;
Faithful, loving, make me keep,
Watching ev'ry hour with Thee
Who didst agonize for me!

Thomas Mackeller, 1812-1899
From *The Christian Hymnary*

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RESURRECTION NOW

"Rise to walk in newness of life." After the impressive baptism, the minister was giving the final instruction to the new convert. Now he would be received and encouraged by the waiting congregation. He would be welcomed into the family of God and expected to remain faithful and to fill his place. He would live a new life in Christ--a resurrected life.

Paul writes in Romans 6:4,5: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." It may seem strange to say that we can experience resurrection here and now before our bodies die, but Paul says that in the Spirit it is this way. When we die to the flesh or "crucify the flesh," we can find new life in the Spirit. It is this new life we would like to describe--and to experience.

On the morning of Jesus' resurrection, all was quiet, and the "keepers" or guards were at their post to make sure there was no attempt to steal Jesus' body. Suddenly the earth began to quake. An angel came from heaven, easily rolled the stone from the door of the tomb, and sat upon it. Matthew describes him: "His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men." The angel then told the women the wonderful news, "He is risen."

Even these glorious incidents at the resurrection of Jesus have their parallel in the salvation experience of the newborn Christian. Evil men, enemies of God, the Pharisees and priests and the armed guards were powerless to prevent Jesus' coming

forth from the tomb. So are the forces of evil powerless to prevent God's work in the heart of new Christians. The adversary would keep a man in his sins. There are the bad habits, the pride, the fear of what old friends might say. But when God calls and the heart responds, no power on earth can prevent the coming forth of the new life.

The women at the scene of Jesus' resurrection were fearful, but the angel reassured them, and it says "they departed quickly with fear and great joy; and did run to bring his disciples word." They are like the ones who rejoice when a soul turns to God. The parents, the body of believers, the angels of God all experience joy over one sinner that repents. (See Luke 15:4-7)

Jesus was perfect already, but the body He rose with seemed to have new glory. He showed His disciples that He had "flesh and bones" and was not a ghost or spirit. But this body could pass through closed doors. The newborn believer also has new powers. He is still in the flesh, but it is different now. His goals are new--as high as heaven. His values have changed--what was gain (pedigree, attainments, earthly hopes) is now loss. His Master is now Jesus instead of the world and Satan. He now begins to grow and progress in grace and pleasing God.

The newborn soul has a new garment--the garment of praise for the spirit of heaviness. Our garment is what people see. Our attitude is the garment of the soul. We begin to be more thankful and full of praise to God instead of complaining and pitying ourselves. We are to be clothed with humility. Even our physical garments for our bodies need to change. We move from the fashions of the world to the modest, god-pleasing clothing of the Christian.

This garment of praise is sometimes called the new song. God puts a song of praise in our hearts and gives us new freedom. This freedom consists of forgiving and being forgiven. When we forgive, we are free from resentments and grudges. When

God forgives us we are free from condemnation. As the women told of Jesus' resurrection, the new creature now tells of his new life and wants others to experience it.

What else belongs to the resurrected life? Each Christian's experience is different, but to all it is new. We begin the new life at conversion and grow and learn and develop until Jesus calls us Home. Each day should be a day of decision to serve God better and follow Him more closely. Each night should bring prayers for forgiveness and calls for help. We do not have new bodies yet. That remains for the time when Jesus comes again and the living saints will be changed, and those who have passed away will be raised from the graves. But now we can experience the beginning of a life that need never end. Paul describes it: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

My Lord, my God, can it be true
That Jesus' blood was shed for me?
And can I then be born anew
And from the power of sin be free?

Yes, Jesus died and rose again;
The empty tomb the story sings.
He bore the load of mankind's sin,
And man to God He ransomed brings.

Each one can live a new life here;
The way is clear; the call is out.
Come to Jesus, do not fear;
He'll give you joy to sing about. --L.C.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

SIMPLE FAITH

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:3)

Is it possible to prove faith by scientific means? The answer to this question is "No." Can faith and science confirm each other? The answer is "Yes." I will try to explain some of my thinking regarding the creation and its relationship to the Faith.

Christians should be ready to give an answer when questioned about the Faith, but are they obligated to "prove" their belief to the unbelieving critic? It is impossible to scientifically explain a divine miracle. Can you explain how a decaying human body can be raised to life, or how a restored mutilated body can come forth out of the grave and then be seen of more than 500 people? Did Moses use a pyrometer to prove the fire at the bush or did Gideon check the ambient humidity when testing the fleece? Caution should be exercised when trying to prove or explain an experience of Faith. A simple faith in God is a great virtue.

I believe all existence is spirit and energy. The Bible tells us that God is a spirit. Matter is a form of energy. God, the ultimate Spirit, has complete control of energy. A mathematician places ten digits in front of him. The mathematician has a complete understanding and mastery of these ten digits. In like manner, God has complete understanding and control of energy. I am being extremely simplistic. Present day research whether by microscope or by telescope, has not been able to determine the limits of existence. I have read that there may be more than a billion factors in a single human cell. The astronomer tells us there are billions of stars in the universe. Man has not discovered the limits to

existence. Even the unbeliever has to have faith of some sort. How blessed we are to have simple faith in God.

We can remember as a child when we were hungry, cold, or hurting we went to our parents, generally our mother, to have our needs met. We were not concerned about the social and economic infrastructure by which our needs were made available. This is the kind of faith Jesus taught. We do not understand how the Lord can form things from, "that which does not appear." We need this faith of a child. Science is about God's creation and should be studied with thankfulness that we are able to observe and share in this marvelous creation. As a child looks to his parent in simple faith, may we look to our Heavenly Father with the same simple faith.

Joseph E. Wagner
Modesto, California

THE UNSEEN THROUGH GOD'S EYES

John tells us the story in Chapter 13 of his Gospel.

It was just one day before Jesus would be nailed to a cross. One day before He would be stripped and whipped and mocked and spat upon. In less that a day worthless hooligans would earn their unholy bribes by telling vicious lies about our Lord in court, bumbling lies conceived by evil men as a flimsy pretext for sentencing the Son of God to death.

As John describes Jesus on the brink of the worst day in His life, the Apostle writes one of the most astonishing lines in the Bible. He tells us that with our Lord fully aware of the mental anguish and then physical pain which faced Him only hours away, Jesus knew *"that the Father had given all things into his hands."*

What an amazing perspective for a man about to be tortured and murdered!

With typical British understatement, Leon Morris writes about this verse: "The heavenly perspective is not that of earth."

That's for sure. If somebody was about to nail me to a cross, I might be screaming in fear and praying for help, but I seriously doubt that I would be overwhelmed with a consciousness of how much God was blessing and empowering me at that moment.

Jesus obviously was able to see something in His circumstances that would have eluded me.

"Man sees not as God sees," Scripture reminds us.

Jesus viewed the cross through the eyes of the Father. Beyond its terror and torment, He saw God's love and strength.

Maybe I'm missing something. Maybe I need to take a closer look at my own griefs.

In my times of fear and weakness and pain, God help me to see tokens of Your goodness and grace.

By Gene Shelburne

From *Pulpit Helps* April, 1998

JESUS IS LORD

Jesus is Lord,
Jesus is Lord,
Jesus is Lord, yes, He's my LORD.

He came to earth
Through virgin birth--
Left His perfect home to be my LORD.

He fulfilled the Law,
Sinsick people saw,
They knew Him at once to be their LORD.

In Gethsemane
Under olive trees,
Sweat great drops of blood to be my LORD.

Cried, "Father, please
Take this cup from me!
But Thy will be done--I'll be their LORD."

He drank the cup;
He drank it up,
Agonized and died to be my LORD.

He bore my sin;
Scourge tore His skin;
Stumbled 'neath my cross to be my LORD.

Dead in the tomb,
Third day did loom;
Jesus Christ arose and He is LORD!

Today you and I
May at His feet lie;
He bids us come and let Him be our LORD.

All knees shall bow;
All tongues shall vow;
"Jesus Christ is King and LORD of LORDS!"

Mary Martin
Modesto, California

ADDRESS UPDATE

Craig Royer's phone: (574) 862-3136

THE CROSS WAS HIS OWN

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride in town;
But the crown that He wore and the cross that He bore
Were His own.
The cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountain-side;
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore and the cross that He bore
Were His own.
The cross was His own.

He borrowed a ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest;
He had never a home so rude;
But the crown that He wore and the cross that He bore
Were His own.
The cross was His own.

He borrowed a room on His way to the tomb,
The Passover Lamb to eat;
They borrowed a cave for Him a grave;
They borrowed a winding sheet.
But the crown that He wore and the cross that He bore
Were His own.
The cross was His own. --Author unknown

CHRISTIAN SCHOOL VIEWS

Who Cares?

Have you read the first Epistle to the Thessalonians recently? Paul's deep affection, concern, and love simply glow as he expresses his care for this church. In meditating on this Scripture a while ago, I wondered, "Just who is writing like this nowadays?"

This question applies to Christians in general, but it seems particularly suited to communications between parents and teachers in our churches. How often does each *really* know what the other is doing? How much sharing is done as they together try to raise the children for the Lord? Certainly parents ask, "How's school going?" once in a while, but somehow that misses the real depth of loving, caring communication. And who can afford faulty communication in something as important as training our children?

Too often, home-school communications degenerate to the mere airing of complaints. Myron has not finished his homework, and the teacher wonders why; or, Karen's assignments are more than she can handle, and Mother wonders if there could not be some relief. Where is the communication of the kind that Paul wrote to the Thessalonians--communicating purely to express fond hopes, deep appreciation, and heartfelt encouragement to fellow brethren? Have we become so involved in our own little worlds that we neglect this important mission?

Perhaps we have become so wary of flattery that we shy away from giving any compliments or encouragements whatsoever. Or maybe we simply do not *care* enough to show concern as we should. Like it or not, caring is a risk, and it costs something. It costs time and energy for one thing; but

more than that, it costs our very selves. If a person we care about suffers, we will suffer with him.

But caring also has great benefits, which usually outweigh the costs by far. Did you ever speak a cheery word to someone and watch his face light up? How your own spirits were lifted! Besides, if teachers and parents communicate freely and often, the children will profit as well. They will see that their parents are actively interested in school. They will also see that the teacher is interested in *them*--their families, their activities, their interests. Open lines of communication between parents and teacher will go a long way in forestalling school problems.

So, teacher, if a pupil does especially well with some homework project, let his parents know. And, parents, tell the teacher occasionally when the children talk about a class they especially enjoyed. These things may seem small, but they show that you *care*, and that means more than gold to anyone.

Paul wrote to the Corinthians, "I will very gladly spend and be spent for you." (II Cor. 12:15). If the parents and teachers of our Christian schools can say the same of each other, we can be assured that the Lord's full blessing will rest upon our entire child training program.

By Marvin Eicher

from *The Christian School Builder* April, 1981

TO OUR MINISTERS AND DEACONS

I fear we really fail to say
As often as we should,
How deeply we appreciate
All that you do for good.

Sometimes, perhaps, it seems to you
That we don't even care--

The sleepless nights, the loving deeds,
The heavy load you bear. . .

Yes, these poor words are limited,
But we want you to know
That we **thank God for each of you**
Who work to help us grow.

Your sacrifice, labors of love,
Have **not** unnoticed been!
May God our Father bear you up
And strengthen you again.

Sometimes we see the burdened look
And quickly breathe a prayer
That God would meet your ev'ry need
And ev'ry burden share.

Do not despair! Do not give up!
Your effort's not in vain!
If you are faithful, sure reward
In Heaven you will gain.

--A grateful member

FOR YOUTH

Dear Young People,

I looked through papers I have, thinking I could find a good message to you, but since I didn't find exactly what I was looking for, I decided to write my own thoughts.

Apostle Paul wrote to Timothy centuries ago, and his message is still new today: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in

charity, in spirit, in faith, in purity." You *are* an example of the believers, and it is important that you shine in the qualities Paul listed. Why? For one reason, you have younger ones following you.. They watch how you act, how you dress, what you say. They admire you and *will* follow your example.

Then there are those of us older ones also watching your example. You can't know yet how much we love you and how important it is to us that you live a Christian life. Many of you have chosen to follow Jesus. We hope many more will make that choice. The Church has desperate need for youth who follow the Savior. You are the future--the leaders, the builders, the parents, the encouragers, the carriers of the Gospel. Many young folks around us have not had your opportunities. They need your example.

So you are different. Not better, but privileged and more responsible. You are being watched, like your parents are being watched. Try to feel good (not ashamed) about the difference, realizing this difference means higher goals, cleaner living, nobler motives, purer character. Girls, the fashions probably mean a lot to you. But you have a priceless Pattern to follow. Avoid the bright colors that simply draw attention. Let modesty be your high standard. You have One to please who is worth more than the fellow sitting across the aisle.

Young men, you will be registering with the government, even though there is no draft now. Remember that non-resistance applies at home and every day. Men, too, have worldly fashions to shun. Be clothed with humility. Modesty is also for us men. Set your standards high--especially when you consider a life companion. John writes, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (I John 2:14)

When someone compliments us this way or expresses this kind of confidence, it encourages us to do our utmost to make it

true. Sometimes you may not feel very strong or that you have overcome the wicked one. Remember, we can call on God to give us strength. He always hears. Without Him, we do fail, but with His help we win.

Young people (and older ones too) profit from Godly leaders. I call on you, especially you, young men, to follow what you know is right even if you must stand alone. When you do, there will be others that need such an example, and you will not be alone for long.

"If no one joins me, still I will follow;

No turning back; no turning back!"

God bless each of you as you yield your life to Christ and let your light shine. --L.C.

CHILDREN'S PAGE

Red Candy Problem

"Janice, put your shoes on. It's time to go," Janice's mom said one summer morning. Janice, who was eight, leapt from the couch where she had been reading *The Engine that Could* to Louise and Sarah. Janice felt so excited she could hardly tie her shoes. Mom was going to town today, and she was leaving Janice and her sisters at Janice's friend Creta's house.

"Will you be gone long, Mamma?" asked Louise. She did not like when Mom went away, but Janice jumped with delight when Mom said, "I should be home before you wake up from your afternoon nap."

A beaming Creta met the girls with a little puppy in her arms. "His name is Corky," she told them. Fat, furry Corky followed the girls everywhere. When they ate dinner in the playhouse on top of the swing set, even Corky got to eat a hot dog that Louise dropped in the sand box by accident.

Later that afternoon, after Creta's mom put the little girls to sleep, she brought a bag of big red gumballs into the room where Janice and Creta were playing with their dolls.

"Who wants a piece of candy?" she asked, holding out the bag. Janice's eyes popped open, and she laid her doll on the bed. Her very favorite kind of candy!

When a wail erupted from the room next door, Creta's mom put the bag of candy on the bed and went to see what was going on. Janice slowly unwrapped a gumball and put it in her mouth. Her cheek bulged as she rolled her tongue around the smooth, sweet tangy-gumball. She picked up her doll again, but her eyes strayed back to the candy.

"How many can we have?" she asked Creta.

"However many you want," said Creta struggling to button the black-haired doll's dress.

Janice picked up her doll again, but her mind was on the candy bag. She was afraid Creta's mom would come back for it before she had a chance to eat more. The gumball in her mouth was still so big her mouth almost hurt.

Pretending to take her doll for a walk, Janice edged toward the candy bag. When Creta leaned down to pick up a little shoe that had tumbled off the bed, Janice saw her chance. She dove her hand into the bag and stuffed a handful of gumballs into her pocket. It bulged almost as big as her cheek did.

Suddenly Janice didn't want to play with dolls anymore.

"Let's go out on the swings," she told Creta. But nothing outside was very fun either. Janice didn't want to swing or play with Corky or dig in the sandbox. She almost didn't want to be with Creta.

Then Janice heard something. Mom was driving in the lane. For one second Janice felt very happy, but the next second she felt like running away. On the way home she showed the gumballs to her mom.

"Look what Creta gave us," she said. "She said to take as much as we wanted," she added quickly when Mom's eyes widened. Mom didn't say much until they got home. Then she took Janice into her room.

"Janice, you'll have to take that candy back," Mom said. "It's selfish and greedy to take more than you need, and I think you know that was too many."

Tears pushed out of the corners of Janice's eyes.

The very next day Janice's mom took her back to Creta's house. Janice had never been so embarrassed in her whole life as she was when she gave the gumballs back to Creta's mom. Creta's mom was very nice. She smiled and said, "That's all right, Janice." But for a long time after that Janice couldn't eat big red gumballs without turning a little red herself.

Abigail Royer
Nappanee, Indiana

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"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

A PRAYER FOR MOTHERS

We thank Thee, Lord, for godly mothers,
For their prayers, their faith and love;
Patiently they toil for others.
Oh, give them, Lord, a home above.

Grant, Lord, a crown of glory
Filled with stars of loved ones saved.
Long and hard has been their journey;
For us their daily strength they gave.

O blessed Lord, bless our dear mothers;
Answer all their earnest prayers.
We search the world; we find no others
With such forgiving love as theirs.

Oh son and daughter, honor your mother;
Give her your daily love and care.
Sister and brother, you have only one mother;
Breathe for her your daily prayer.

--by Helen K. Oswald

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THOUGHTS ON PENTECOST

Pentecost morning! Breakfast and morning worship at the Salida meeting house were over, and we boys were standing around outside, anticipating the Sunday morning service. We loved this time, so special when the house was filled with visitors from other congregations. One remarked, "I hope Brother _____ will really preach well this morning. I know he can do it." The remark was typical of youth. Yes, "he can do it," but is it really the preacher that makes the service useful and a glory to God? "All is vain unless the Spirit of the Holy One comes down." We need help that only the Spirit of God can give.

Each year Pentecost commemorates the coming of the Spirit giving power to each of the 120 expectant disciples of Jesus. The group included the women who followed Him and Mary, His mother. They were waiting, praying, with one accord in one place as Jesus had instructed.

And then it happened: the sound of rushing mighty wind filling the house, the tongues of fire sitting upon each of them, and the miraculous speech in other tongues. That Pentecost is called the birthday of the church, for by the end of the day 3000 were added to the 120 believers. The new era had begun--not as an after thought or a change of God's plans, but the fulfillment of plans He had before the world was.

Jesus had promised this advent of the Spirit. He would come when Jesus must leave. The power of that day was a continuation of His influence from the beginning when "the Spirit of God moved upon the face of the waters." By Him the Word of God was given: "Holy men of God spake as they were moved by the Holy Ghost." In fact, the Spirit is God having the

very attributes of the Father. He is omnipresent. (Psalm 139:7-10). He is omniscient. (I Cor.2:10,11). He is omnipotent. (Gen. 1:2, Heb. 9:14, I Pet. 3:18,19). How could it be different when John writes, (I John 5:7): "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."?

When Jesus began His ministry, the Holy Ghost was there. After John had baptized Him, the Spirit descended upon Him in the bodily shape of a dove. John, expecting this sign, testified, "And I saw and bare record that this is the Son of God." Two of the gifts of the Spirit are peace and gentleness, obvious characteristics of a dove. I see them feeding on the ground and hear their plaintive call. But they don't attack anything. I suppose it is not wrong to kill a dove for food. But it seems sad to harm a creature God used to symbolize His Spirit. Brother Elmer Brovont used to say, "The Holy Spirit is no fighter. He will not force His way into your heart." But His presence gives power and perfect peace.

How is God's Spirit operating in our time? He brought gifts to the early Church--the gifts of wisdom, faith, prophecy, healing, miracles, different tongues and the interpretation of tongues. Is He not the same today? He still knows where gifts are needed and exactly how and when to bestow them. We should "covet earnestly the best gifts" and yet Paul writes that without charity they are useless. This charity or love is the first in the list of the fruit of the Spirit in Galatians 5:22,23.

We Americans see only a small part of God's Kingdom which extends to all the world and all time. We have been born into an era of education and prosperity. But even with all our advantages, we may not be the best examples of members of Jesus' Church. We perhaps long for more gifts--miracles or supernatural healing, languages we didn't have to learn. Do we think we have been denied when we have been given so much?

God knows what we really need: to know Him and Jesus Christ whom He has sent. Paul had the right desire: "That I may know him and the fellowship of his sufferings being made conformable unto his death."

Peter spoke God's promise to all, everywhere, for all time: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." What a gracious offer from a Holy God to fallen man!

When He comes and we receive Him, He brings peace, like the dove symbol, and power to live for Him as they had in the days following Pentecost. Read The Acts of the Apostles (really the acts of the Holy Spirit), and see how the disciples were changed, how bold, how devoted to the spread of the Gospel. Read what Paul writes in Colossians 1:23 that "we be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Though this commission of Jesus was fantastically accomplished in that time, Paul did not stop preaching. The Church still is moved by the Spirit to preach the Gospel to people of today.

The Word was preached well that Pentecost Day when I was young. The preacher was able and had the gift of prophecy, but only by the power of the Holy Spirit could he glorify God and proclaim His everlasting gospel. He is just the same today. --L.C.

THE CHURCH AND THE WORLD

The Church and the World walked far apart
On the changing shores of time;
The world was singing a giddy song,

And the Church a hymn sublime.
"Come, give me your hand," cried the merry world,
And walk with me this way."
But the good Church hid her snowy hand
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way of endless death;
Your words are all untrue.

"Nay, walk with me but a little space,"
Said the world with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
And yours with tears and pain.
The sky above me is always blue;
No want, no toil, I know.
The sky above you is always dark;
Your lot is a lot of woe.
My path, you see, is a broad, fair path,
And my gate is high and wide.
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow.
The old World grasped it, and walked along,
Saying, in accents low:
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvet and silks for your graceful form
And diamonds to deck your hair."
The Church looked down at her plain, white robes,

And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one."
Said the Church with a smile of grace.
Then her pure garments drifted away,
And the World gave, in their place,
Beautiful satins and shining silks
And roses and gems and pearls,
And over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine:
Carpets of Brussels, and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house--
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the world and his children were there;
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the great
To sit in their pomp and their pride,
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the Church
And whispered, "I know thy sin."
The Church looked back with a sigh, and longed
To gather her children in.
But some were off in the midnight ball,

And some were off at the play,
And some were drinking gay saloons,
So she quietly went her way.
The sly World gallantly said to her,
"Your children mean no harm--
Merely indulging in innocent sports."
So she leaned on his proffered arm
And smiled and chatted and gathered flowers
As she walked along with the World,
While millions and millions of precious souls
To the horrible pit were hurled.

"Your preachers are all too old and plain,"
Said the gay old World with a sneer:
"They frighten my children with dreadful tales
Which I like not for them to hear.
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list
And go to heaven at last.
The Father is merciful and great and good,
Tender and true and kind;
Do you think He would take one child to heaven
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of the pulpit turned.
"You give too much to the poor," said the World,
Far more than you ought to do;

If the poor need shelter and food and clothes,
Why need it trouble you?

"Go, take your money and buy rich robes
And horses and carriages fine,
And pearls and jewels and dainty food
And the rarest and costliest wine.
My children, they dote on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."
The Church held tightly the strings of her purse
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said,"
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by.

The sons of the World and sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease and said,
"I am rich and in goods increased;
I have need of nothing, and nought to do
But to laugh and dance and feast."
The sly World heard her and laughed in his sleeve,
And mockingly said aside,
"The Church is fallen--the beautiful Church--
And her shame is her boast and pride!"

The angel drew near to the mercy seat,

And whispered, in sighs, her name;
And the saints their anthems of rapture hushed
And covered their heads with shame.
And a voice came down, through the hush of heaven,
From Him who sat on the throne,
"I know thy works, and how thou hast said,
'I am rich,' and hast not known
That thou art naked and poor and blind
And wretched before my face;
Therefore, from My presence I cast thee out,
And blot thy name from its place!"

--Matilda C. Edwards

HISTORICAL

Life and Labors of Elder John Kline

Elder Kline preached and traveled in many of the eastern states from his home in Virginia. He traveled by horseback and served many of the small Brethren churches of the 1800's. The book by the above title was written by Benjamin Funk and published by the Brethren Publishing House in Elgin, Illinois in 1900. Much of the book is from Elder Kline's own diligently kept diary. We hope to print more of the record of this devout martyr missionary's life. --L.C.

For the information of the young especially, many of whom it is hoped will read this book, I will give a brief description of the state of the country through which our beloved brother expected to travel, partly alone and on horseback. No doubt you have read the story of George Washington, not quite twenty-one years of age, starting on horseback with only a single companion to carry a letter from Dinwiddie, Governor of Virginia, to the commander of the French military forces at

Venango, in the extreme northwestern part of Pennsylvania. Washington delivered the letter and returned the answer. Many books of American history give an account of the wonderful achievement, and praise the man who performed it.

Brother Kline, in part, passed over very nearly the same ground on this journey that Washington had passed over on his. Washington went with a motive altogether worldly, complying with the governor's wish. Brother Kline went with a motive as far transcending in sublimity and importance anything appearing in that of Washington as heaven is high above the earth, and the thoughts and ways of God are above those of men. He went to raise men from the depths of sin into which they had so deeply fallen, and exalt them to companionship with angels in the skies. His mission was to turn men from darkness to light, and from the power of Satan to God. He laid no claim to any power within himself to do this; but he went in the fellowship of the Holy Spirit, and in the power of Him who is able and mighty to save.

We must bear in mind, too, that this journey was undertaken more than fifty-eight years ago (1835). A very large part of the country through which he had to pass was yet in a state of virgin forest. No railroads bore the lightning trains on the bosoms. Very few houses in much of the country were to be seen; and many of these offered little besides shelter, and some barely that. There were hardly any bridges. Broad and deep rivers had to be forded on horseback, or crossed in what the Indians called a canoe. This is a kind of long boat made from the body of a single tree, by cutting or burning out the inside, and leaving the bottom, ends, and sides like a trough. He reports having crossed some streams in this kind of a boat. His life was several times endangered by crossing deep waters.

Saturday, September 12, he arrived at Abbey Arnold's, in Hampshire County, West Virginia. On the thirteenth he attended a love feast at Daniel Arnold's nearby, and reports a

very joyful meeting with the Brethren whom he had not seen for a time.

Monday, September 14, he took leave of the Brethren in Hampshire County and directed his course through Maryland into Pennsylvania; and on Friday, September 18, he crossed the Ohio River, two and one-half miles below Acreton. He was ferried across in a flatboat.

Sunday, September 20, he arrived at Brother George Hoke's. He says: "I have been exposed to some bad weather, and have passed over some bad roads; but to meet such a dear and kind brother as George Hoke, and be received in such a pleasant way as I have been by the dear brother and family, is more than a compensation for all the exposure and toil it has cost."

Monday, September 21, Brother Kline attended a love feast at Brother Snider's

Wednesday, September 23, he attended another at Brother Samuel Mishler's. He spoke beautifully on I John 3:2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."

A Short Discourse

In my view, there is no passage in the Bible which requires a stronger faith to believe it fully than the one just quoted. No passage that I know of sets forth in such lofty terms of description the exaltation and glory of the redeemed. Often have I heard persons express their wonder that Jesus did not tell us more about heaven and the future state. This text itself tells us infinitely more about this than we are capable of comprehending. Let us think a little.

1. It tells us that we are now the sons of God. To be the son of a rich man is esteemed a great boon; to be the son of a

king is an honor and fortune enjoyed by few. But what are favors like these compared with being a son of God! No wonder John says in verse one: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Take the words of my text all to yourself, my brother, my sister: believe it; love it; and ever rejoice in the light of it. You desire to know how you attained to this high distinction. I will tell you. Jesus came to you in His blessed Word with the assurance that "as many as receive him, to them gives he power to become the sons of God, even to them that believe on his name; which are born, not of blood; nor of the will of the flesh; nor of the will of man; but of God."

"This promise ever shall endure,

Till suns shall rise and set no more."

You received the Lord by believing on His name. This is faith. You believed with your heart; that is, your faith was full of love, and your love was attended and followed by obedience, and this made your faith complete. It is yours now to rejoice in hope of the glory of God.

II. But you can hardly believe that you are to be just like Christ. On the mount you saw Him glorified. "His face did shine as the sun, and his outward form was white as the light." Now Paul says: "He shall change our vile bodies that they may be fashioned like unto the body of his glory." "Then shall the righteous shine as the sun in the kingdom of their Father."

O brethren, let us look at the bright side of the Christian's life, for it has a bright side, and that is the side next to heaven, on which the light of heaven forever falls. I am not unmindful of the fact that, figuratively speaking, one side is turned to earth, and the earth in many respects is a very dark place. On the earth-side "clouds and darkness are the habitation of his throne." but on the heaven-side "the city hath no need of the sun to shine in it, for the Lord God and the Lamb are the light thereof; and there shall be no night there." "We are fellow-

citizens with the saints (in glory), and of the household of God" Oh, brethren, let us walk worthy of our high calling. "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God concerning you."

MARRIAGE

Luke Wagner and Tina Strickler were married April 6 in Modesto, California.

BIRTH

FLORA - A daughter, Jamaica Lynn born April 11 to Ryan and Rosanna Flora of Lakeville, Indiana.

FOR YOUTH (and older ones too)

BIBLE QUIZ

Try to identify the writers of these Old Testament quotations. Possible answers are Samuel, David, Nathan, Solomon, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Amos, Jonah, Micah, Ezra, Nehemiah, Malachi. Four are used twice. --L.C

(Answers are on page 16)

Which prophet said? . . .

1. The heart is deceitful above all things, and desperately wicked: who can know it? _____
2. Speak, for thy servant heareth. _____
3. Thou art the man. _____
4. Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. _____
5. For I was ashamed to required of the king a band of soldiers and horsemen to help us against the enemy in the way. _____
6. Here am I; send me. _____
7. O ye dry bones, hear the word of the Lord. _____

8. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. _____
9. I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit. _____
10. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. _____
11. For I was the king's cupbearer. _____
12. All we like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on him the iniquity of us all. _____
13. How long halt ye between two opinions? _____
14. The Lord is my light and my salvation; whom shall I fear? _____
15. Keep thy heart with all diligence; for out of it are the issues of life. _____
16. There is no new thing under the sun. _____
17. I do well to be angry, even unto death. _____
18. Prepare to meet thy God, O Israel. _____
19. Thou art weighed in the balances, and art found wanting. _____
20. Thou wilt cast all their sins into the depths of the sea. _____
-

CHILDREN'S PAGE

Which One of These Obeyed?

(Matthew 21:31)

"Come on, we're done," Oliver said slapping at the dirt caked on his pants. Diane threw a last handful of weeds into the wheelbarrow. The twins had spent the hot afternoon weeding the garden and discussing plans for their hay tunnel.

"We need a drop-off right after the corner," Diane suggested breathlessly as they dashed toward the barn. Oliver

agreed, and the treacherous addition was nearly complete when they heard a distant voice calling their names.

"Oh no, now what?" Oliver said scrambling toward the opening. He accidentally kicked Diane as they tumbled out, landing at their sister Cynthia's feet.

"There you are," Cynthia said pleasantly. "Would you do me a big favor? I have to leave for young folks really early, and I don't have time to feed my calves."

"We just got done weeding the garden," Oliver said.

"Most of them don't need bottles anymore." Cynthia said.

"No," Oliver said.

"Please?" Cynthia drew it out in her most pleading tone.

"I'll do it, Cynthia." Cynthia and Oliver stared at Diane.

"Thank you so much, Diane," Cynthia smiled brilliantly.

"What did you do that for?" Oliver demanded after Cynthia was gone. Diane shrugged. "Don't think I'm going to help you, because I'm not," he said disappearing into the tunnel.

Almost as soon as Diane left the barn, she changed her mind. Oliver was right. Cynthia was just plain lazy. She had plenty of time to chore and get ready for young folks. Crash, went the kitchen door as Diane strode through the house.

"I can't do your chores after all!" she yelled at Cynthia's closed bedroom door. When a desperate Cynthia threw open the door, Diane was gone.

Earlier, when Diane had left the barn, Oliver had been clambering down the tunnel feeling guilty for refusing to help her. Because of his disgruntled thoughts, he forgot all about the drop-off and went plunging into it, head over heels. Sitting in the swirling dust, his conscience finally caught up with him. He decided to help Diane after all.

Surprisingly, Diane wasn't in the calf barn when Oliver got there. Feeling almost gleeful at the thought of starting before she got there, he poured warm water into the mixer and added milk-replacer. He was just turning off the mixer when the door

crashed back on its hinges and Cynthia, not Diane, dashed in. Swooping up a bucket, Cynthia shoved it under the hydrant and wrenched at the handle. Water was gushing into the bucket before she noticed Oliver.

"What are you doing? she gasped.

"Feeding calves," he said, reaching for a bottle to measure out the milk.

"But I thought you said you wouldn't,"

Oliver flushed a bit at that, remembering. "I changed my mind," he said, waving her away.

"Thank you, thank you, thank you," Cynthia said before dashing back out the door. Oliver chuckled on his way to feed the first two calves. Then he stopped. Where was Diane?

Abigail Royer

Nappanee, Indiana

Answers to Bible Quiz: 1. Jeremiah 17:9, 2. I Samuel 3:10, 3. Nathan to David II Samuel 12:7, 4. Elisha II Kings 5:10, 5. Ezra 8:22, 6. Isaiah 6:8, 7. Ezekiel 37:4, 8. Daniel 1:12, 9. Amos 7:14, 10. Malachi 4:5, 11. Nehemiah 1:11, 12. Isaiah 53:6, 13. Elijah I Kings 18:21, 14. David Psalm 27:1 15. Solomon Proverbs 4:23, 16. Solomon Ecclesiastes 1:9, 17. Jonah 4:9, 18. Amos 4:12, 19. Daniel 5:27, 20. Micah 7:19.

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"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

WHERE CROSS THE CROWDED WAYS

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man.

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide;
O tread the city's streets again.

Till sons of men shall learn Thy love
And follow where Thy feet have trod:
Till glorious from Thy heaven above
Shall come the city of our God.

by F. Mason North in *Spiritual Songs and Hymns*

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GODLY FATHERS

To be a father is a responsibility but also a high privilege. It is an honor because we have a Heavenly Father; we are known by the same title: father. John writes, "I write unto you, fathers, because ye have known him that is from the beginning." We can know our Heavenly Father and be inspired by Him to be better earthly fathers.

June 17 is designated as Fathers' Day this year. It is right to honor our fathers who are living and to remember with thanks the ones who are gone. The fifth of the ten commandments says, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Paul calls this (Eph. 6:2) "the first commandment with promise." Long life, and certainly rewarding life, can be ours with such good relationships.

Fathers are usually known as the strong part of a family. Mothers are more often the gentle ones, but fathers the solid and steadfast. If this is true in the family, the father has duties that can be rewarding or damaging. He can, by the grace of God, order a family that is stable and a blessing to the church and community.

The writer of Proverbs advises sons to hear a father's instruction. But before this can really work, the father must fill a well-defined roll. Fathers are to bring up their children in the nurture and admonition of the Lord. To *bring* them up would imply that the father is in the Lord where he belongs. This is the only place where a father can fulfill the responsibilities placed upon him.

Proverbs is specific about discipline. We might think it is love to spare our children punishment that might hurt in various

ways. But Proverbs 13:24 calls it hate. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." True love looks ahead and does what will train, benefit, and perfect the child for the future.

The writer is still more specific in 23:13,14: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." This is because (another Proverb--29:15) "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." The world will not admit this, and the authorities try to prevent it, but Christians know the Bible is true and it works.

The greater strength of the father is to be used to earn a living and to provide leadership in a multitude of ways. From the book *Intercessory Prayer* by Dutch Sheets comes this story: When a bodybuilder with his huge muscles was visiting Africa, a village chief asked him what he did with all the muscle. He proceeded to flex his arms and legs as he did in competition. The chief asked him what else he used his great strength for. The strong man replied, "That's about it." "That's all you use those huge muscles for?" replied the chief. "Yes." The chief muttered in disgust, "What a waste."

We can be like that in our Christian experience and as fathers. We study, preach, discuss, order and think we have the answers; we are strong. But do we use our strength to honor Christ, support our families, and testify to a world gone astray? There is a battle going on and our children are in danger. Spiritual strength is vital when it is used to "fight the good fight of faith."

We don't mean to be hard on fathers. Just the opposite. When they are godly, we must appreciate them as a tremendous favor of God. Most of us have this priceless heritage of godly fathers. Let us remember them with thanksgiving, and pray for them if they are still living. As they cared for us when we were

small, may we support them as they grow older and maybe even enter a "second childhood."

Thank You, Lord, for faithful fathers. --L.C.

END TIMES

Are we in the end times? I believe we are. Well may we heed the warnings and prophecies as given in the Bible. Let us consider several prophecies that can relate to our time.

"As it was in the days of Noah so shall it be also in days of the Son of Man." (Luke 17:26). This refers to the degraded moral standards of that day. How bad was it in the days of Noah? It was bad enough that God determined to destroy all people except Noah and his immediate family. When the powers of Satan and evil threaten to thwart God's purpose, God will intervene. Thus when mankind became so corrupt that their thinking was only evil continually (Gen. 6:5) the Lord sent the flood. Likewise, in this present generation, when the continuance of humanity is threatened by evil thinking, corrupt morals, and violence, the Lord will intervene.

The longsuffering of God waited in the days of Noah. Likewise, His longsuffering is evident in our time, for He is not willing that anyone should perish, but that all men might come to the knowledge of the truth. We pray that God will strengthen and bless those who are spreading the Gospel to the far corners of the earth.

The prophet Daniel said, "Knowledge shall increase and many shall go to and fro." I personally believe that man's knowledge has exceeded his intelligence. A wise person once told me: "The wider the scope of knowledge, the greater the perimeter of ignorance." Our computer age certainly is a fulfillment of Daniel's prophecy. Travel has become a common experience. Even within our acquaintance, visitors from out of

state are a frequent occurrence. This can help to draw our fellowship closer together. The increase of knowledge can also be a blessing if used properly.

Prophecies regarding the nation of Israel should also gain our attention. Jesus said that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles be fulfilled. (Luke 21:24). I believe world events center around the nation of Israel. The modern Zionist movement began in the 1880's. World War I resulted in the Palestine area being freed from Turkey's control and being made a British protectorate. World War II set the stage for Israel in the year 1948 to again become an independent nation. Against seemingly insurmountable odds, Israel has survived and prospered. We know that as individual persons, the Jew and the Gentile are equal in the sight of God. All, Jew and Gentile alike, who believe and receive the Gospel are covered by Christ's atonement. According to my understanding of Bible history and Bible prophecy, Jesus was born in the area of Israel; He ministered in the area; He ascended from the Mount of Olives; and He will descend upon the Mount of Olives. (Zech. 14:4, Acts 1:11)

We encourage all believers to be attentive to the signs of the time. Regardless of how we interpret prophecy, we know we are in troublous times. Whether we are alive when the Lord comes, or our bodies experience the sleep of death before His second coming, everyone will have their part in the end times. Are you ready?

Joseph E. Wagner
Modesto, California

Fathers, you have an awesome responsibility as the head of your home. Some day you will give an account for how you handled that responsibility.

--From a reader

GOD HAS A PLAN FOR YOUR LIFE THAT NO ONE ELSE CAN FULFILL

In all of the ages there never has been and never will be a man or woman just like you. You are unique. You have no double.

That is true. No two leaves, no two jewels, no two stars, and no two lives are exactly alike. Every life is a fresh thought from God to the world. No man in the entire world can do your work as well as you. And if you do not find and enter into God's purpose for your life, there will be something missing from the glory that would otherwise have been there.

Every jewel gleams with its own radiance. Every flower distills its own fragrance. Every Christian has his own particular bit of Christ's radiance and Christ's fragrance, which God would pass through him to others.

Has God given you a particular personality? He also created a particular circle of individuals who can be reached and touched by that personality as no one else in the world. Then He shapes and orders your life so as to bring you into contact with that very circle.

Just a hair's breadth of shift in the focus of the telescope, and some man sees a vision of beauty which before had been all confused and befogged. So, too, just that grain of individual and personal variation in your life from every other man's, and someone comes to see Jesus Christ with a clearness and beauty that he would discern nowhere else but through you.

What a privilege to have one's own Christ-indwelt personality, however humble! What a joy to know that God will use it, and use it as no other. In you there is just a bit of difference in the angle of the jewel--and, lo, you are used to provide someone with the light of God. In you there is a light

variation in the mingling of spices--and, behold, someone becomes conscious of the fragrance of Christ through you.

From *The Pursuit of God's Will* by G. Christian Weiss

Chapter by James H. McConkey

Selected by Jack and Helen Williams

HISTORICAL

Life and Labors of Elder John Kline

Friday, September 25 (1835). Brother Kline passed through Jerome, Petersburg, and Mansfield and got to Brother John Hoover's.

Monday, September 28. "This evening," says he, "I am at Judge Watts's. Having been unavoidably delayed by having to get my horse shod, darkness overtook me five miles away from here, and nothing but a continuation of thick woods appeared in every direction. More than this, the wolves set up a howling in a very threatening manner. Had I been compelled to pass the night in the woods, I would have been in danger of being devoured by them. Whilst alone in the darkness I thought, How quickly would these ravenous creatures fall upon and devour an unprotected sheep! And how surely would the wolves from Satan's den fall upon us and make a prey of our souls if Jesus, the Good Shepherd, did not guard and protect us through the spiritual darkness of this world! Several verses of one of Watts' old 'cradle hymns' came to my mind whilst thinking over these things. They run thus:

Once, as oppressed with sleep I lay,

With pining hunger bold,

A prowling enemy came by

And robbed my little fold.

But Thou, Great Shepherd, dost not sleep

Nor slumber oft like me;

*So that no foe can steal a sheep
Eternally from Thee.*

Tuesday, September 29, "This evening I am at Brother Abraham Miller's in Allen County, Ohio. From Judge Watts's to this place is only five miles. But how different my feelings this evening from what they were last evening! Then I was alone in the woods, in hearing of wolves in several directions, with darkness on every side; now I am here with my beloved brother and his pleasant family. Oh, what will it be, what the ineffable joy to find ourselves, some day, in heaven, eternally safe from all danger and harm!". . .

Sunday, October 4, he attended a love feast at which he made some very beautiful and appropriate remarks on Luke 4. "There is," said he, "much of human nature set forth in this chapter. So long as Jesus spoke of the things that pleased the assembled Jews, they 'all wondered at the gracious words which proceeded out of his mouth.' They applied these gracious words to themselves, and flattered themselves into the belief that they were 'God's favorites' on account of their inherent virtues. But when the Lord indirectly spoke of them as starving widows in God's sight, and filthy lepers, 'all in the synagogue were filled with wrath.' When flowers are thrown upon the surface of a calm lake--so the poets say-- the lake is made to smile with dimples of delight; but when heavy storms of truth are thrown in, the mud at the bottom is stirred up, and the lake boils with filth. Brethren, let us try to 'cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord;' and then we will not get angry when the truth is presented."

I would like very much to give the name of every family with which Brother Kline passed a night throughout this entire journey, and also the name of every brother and sister and family called on, but want of space absolutely forbids

October 5 and 6 were spent at a council meeting near Brother Butterbaugh's. He does not say, but I guess this was in Montgomery County, Ohio. The names--Samuel Fouse, David Miller, Abraham Erbaugh, Samuel Kline, John Brower, Abraham Flory--all occur in close connection as having been visited by him.

Sunday, October 11. Brother Kline attended a meeting at which he reports Jacob Rife, John Garber, James Smith and George Miller, all from Virginia, as being present with their families. They have come to find homes in Ohio. They had arrived there on Friday before, which was October 9. It may be very gratifying to the children and grandchildren of these parents to find out the exact day on which their fathers and mothers arrived in the county and state where they settled.

Monday, October 12. Meeting at Brother Hoffert's. Brother Kline spoke today on Matthew 25. I can give only a slight touch of his discourse: "This chapter," said he, "is full of wonders. The parable of the talents; the parable of the ten virgins; and a description of the general judgment. Both parables are intimately connected with the judgment, and indicate the broad basis on which it will be conducted. I believe that the virgins in the parable represent professors of Christianity. They all had lamps. They all slumbered and slept. In these two respects they were all alike.

"But the great difference between them at once appears, when the announcement is suddenly made. 'Behold, the bridegroom cometh! go ye out to meet him.' Then the folly of the foolish and the wisdom of the wise is first disclosed. The foolish had provided no oil for the replenishing of their lamps. I fear they were like too many now, who, in the heat of excitement, under the influence of misguided instructors, blindly fall into the ranks of those who take the name of Christ in one hand and the fashions and pleasures of the world in the other, and thus move on through life. Alas! such have lamps that may answer for this

life, and oil enough and of a kind to keep their lamps aglow while living in this world; but when the day of trial shall come, their lamps will prove useless for want of the right kind of oil. The only oil that will burn in the presence of Jesus, and whose light He will own, is the oil of heavenly love proved by a life of self-denial and obedience to His Word. Lord, help us, that we all may love Thee more, and through obedient faith in Thee find the door of heaven open to our ransomed spirits."

From *Life and Labors of Elder John Kline*

by Benjamin Funk

STRIVING ONWARD, PRESSING FORWARD

Striving onward, pressing forward, Life divine to gain,
We will ever make endeavor Until we attain,
What detains, we'll cast aside, By that promise to abide:
Who endureth, life secureth, And the prize shall gain.

While contending, and withstanding For the truth and right;
Draw us nearer, show us clearer, Lord, Thy Spirit's might;
Let Thy Word its strength impart To each sad and yearning
heart;
Praise abounding shall be sounding, At Thy throne of light.

In the sorrow which the morrow May around us roll,
Hold us ever; leave us never, Save, O save the soul;
Thro' temptation's daily strife, Thro' the vanities of life,
Lead us onward, forward, upward, To our glorious goal.

by Philip F. Hiller, 1699-1769, translated by Julius Horstmann

Selected by Susanna Tate from the *Christian Hymnal*

*Let us not grow weary in well doing,
for in due season we shall reap if we faint not.*

BAPTISM

Andrea Cover

Tuolumne, California May 13

May God guide this dear young sister as she serves in the Kingdom of Christ.

BIRTHS

Moore - A daughter, Tiffany Lynn, born April 5 to Ron and Tricia Moore of Tipp City, Ohio.

Harris - A daughter, Heidi Gloria, born May 10 to Michael and Wanda Harris of Casstown, Ohio.

Royer - A son, Blake Michael, born May 24 to Joel and Leanne Royer of Dallas Center, Iowa.

ADDRESS CHANGE

Dan Dingman 8422 Children's Home--Bradford Rd.

Bradford, Ohio 45308 (937) 448-2463

FOR YOUTH

Snake Experience

Located on our property is a grade that runs from Standard all the way to the high country. This grade used to be a standard gauge railroad during the lumbering and dam building era of California. The railroad rails are gone, but the grade remains. We can walk this comfortably wide, flat path from our house all the way to the meetinghouse near Tuolumne passing many of the members' homes.

Recently a sister of the Church and I decided to take a Sunday afternoon walk on the grade. There were beautiful Tuolumne mountain skies and spring temperatures. We were chatting about this and that like adults like to do, and my friend

said to me, "I wouldn't want to walk this grade alone. It would be scary. What if a bear or deer came bounding out?" I laughed. "Wouldn't you be afraid?"

"No," I replied. "Do you know what I would do?" She didn't know. I stopped and turned toward the cliff wall facing me now and raised my hand to the imaginary bear approaching us. "The Lord rebuke you!" We both laughed heartily and went on with our walk.

Today I again took a walk on the grade to a sister's house. On the way home I was talking to the Lord about some of the topics we had been discussing. I looked again and about fifteen feet in front of me smack in the center of the path was a snake stretched to its full length. It wasn't overly big but it *was* a snake. And snakes *are* snakes! I stood pondering the circumstances a few moments. There wasn't space on either side to carefully slip by. My baby was at home and needed my attention. "This may take awhile," I spoke half out loud. I wondered if my family would come looking for me if I took too long. I decided to see if a few rocks and sticks tossed "his" way would move it out of my way.

I tossed the first rock. I missed. No movement, but "his" eyes. I tossed another. It bounced right over him. "How did it do *that*?" I reasoned to myself. "That big a rock doesn't usually bounce." I tossed again. And again, and again. Each time it bounced, jumped, dropped short, never touching that ol' serpent. I, by this time, was a bit baffled and awed. There was like an invisible, protecting dome around the creature. Next I tried to mostly roll a larger rock. It rolled right over its center back without a flinch. Just his eyes moved to prove he had life in him.

I stood up straight. "Now isn't this something!" Then I prayed out loud for the Lord's wisdom and the Holy Spirit brought to mind what I had previously said to my friend on the railroad grade. I pointed to that ol' snake and said out loud,

"The Lord rebuke you, you ol' serpent!" I turned around to get one more rock determined to "crush the serpent's head" as the Bible makes reference to. When I turned around just three or four seconds later, the snake was gone! And no trace of his slitherings! I stood marvelling. The snake had to have turned in the dust and headed in the opposite direction for any source of protection, but I could see no evidence of anything of the like. I thanked the Lord warmly and went on home, reminded again of what an awesome God we serve!

Karen Johnson
Tuolumne, California

BE ZEALOUS, FELLOW CHRISTIANS

What is our goal, dear Christians
For this short life of ours?
What motivation moves us?
What spirit gives us power?

Do worldly things entice us
And cause our feet to stray,
A little off the straight path?
Please, no, dear Lord, I pray.

A little here and there,
And then before too long
We hardly know what happened
Before we've joined the throng.

We are the only Bible
Some people ever read;
Do we show love and kindness?
Or are we filled with greed?

Where is our zeal and courage
To stand up for the Lord?
To be a shining lighthouse
And lift our mighty sword.

Our Father sent down Jesus
To die for you and me
So *we* could have salvation;
So *we* could be set free.

We owe our lives to Jesus,
All selfish thoughts be gone.
Let's have true love for others
And spur each other on.

Charlesta Hilty
New Madison, Ohio

CHILDREN'S PAGE

Gum in School

School teachers do not like gum in school. They don't like to find it stuck to the bottoms of desks and tables and their shoes. They make rules about things like this. Teachers are like that.

When Irvin was a boy--about the same time your dad was a boy--teachers were like that. Irvin went to a big public school with lots and lots of children. He knew that chewing gum was not allowed, but one day he and his friends, Steve and Sam, were caught chewing gum in Miss Elliot's class.

"Irvin, Steve, Sam," Miss Elliot said, "Chewing gum is not allowed in this classroom." Miss Elliot made them put that gum on top of their noses. Irvin heard snickers.

The girl in front of Irvin turned around to watch him paste the sticky, pink wad to his nose. She stared. Irvin pretended to

read his lesson, but the girl kept staring. Irvin twitched his nose. He wrinkled his nose and pretended to snort.

By now, half the classroom was watching Irvin's nose. It wrinkled and crinkled and seemed to dance all over his face. Pleased with the attention, Irvin pulled a string of gum from the wad on his nose and began to chew it. The girl in front of him tittered. Then the lunch bell rang.

When Miss Elliot dismissed the class, she saw Irvin reaching up to pull the gum from his nose.

"Irvin," she said, "I did not give you permission to remove the gum from your nose." Irvin's arm dropped, but he knew if he wore that gum to the lunch room, the older students would never stop teasing him.

"I'm not going to do it," he told Steve and Sam as they walked down the hallway. The boys peeled the gum from their noses. By the time recess was over, Irvin had forgotten all about it. Miss Elliot had not.

"Irvin, Steve, Sam," she said, after the recess bell stopped ringing. "The principal wants to see you in his office."

Mr. Gonger's office had a heavy wooden door and green block walls. He asked the boys if they knew why they had been called to his office. Then he did something that filled Irvin with dread. He gave each boy a pencil and paper. "I want you to write a letter about what you did today," he said. "To your father."

Dear David, Irvin wrote at the top of his page. His heart felt like it had dropped into his stomach. When he pulled that gum from his nose, he had never imagined that something like this would happen.

After the letters were written, Mr. Gonger sent the boys back to their classroom. Irvin wondered how soon his dad would get the letter. He already knew what would happen. "Irvin," Dad would say, "I need to see you in the woodshed."

Irvin waited all evening, but Dad said nothing about a letter. The next day, Mr. Gonger called the boys into his office again. He still had the letters.

"The spelling in these letters is horrible," he said. "I want every misspelled word corrected." After correcting his letter, Irvin spent another miserable afternoon waiting.

But that evening was the same as the one before. Irvin didn't know what was going on. It was hard to have a good time in school when he knew that every day might end with a paddling. He waited and waited. Irvin hated waiting so much that he almost wished he could get his paddling over with. Almost.

Day after miserable day, Irvin dreaded the call to the woodshed. But it never came. Mr. Gonger never did send the letter to Irvin's dad. Irvin grew up and got out of school. Now he is a dad himself. When he thinks about the day he chewed gum in school, he thinks of this verse: "Do not withhold discipline from a child; if you punish him with the rod, he will not die." He knows that even though a spanking might not feel good on the outside, it can make you feel better on the inside.

Abigail Royer
Nappanee, Indiana

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"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

O FOR THAT FLAME OF LIVING FIRE

O for that flame of living fire
Which shone so bright in saints of old;
Which bade their souls to heaven aspire
Calm in distress, in danger bold.

Where is that Spirit, Lord, which dwelt
In Abraham's breast and sealed him Thine?
Which made Paul's heart with sorrow melt
And glow with energy divine?

That Spirit, which from age to age,
Proclaimed Thy love and taught Thy ways?
Brightened Isaiah's vivid page,
And breathed in David's hallowed lays?

Remember, Lord, the ancient days,
Renew Thy work, Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.

Author unknown
From Spiritual Songs and Hymns

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MEALTIME BLESSINGS

Eat with your children. What a strange order! And yet it is simple and vital. I think most of our people do, but I feel God has impressed me to comment on the importance of this simple principle.

Mealtime is the ideal opportunity to communicate. Everyone enjoys a good meal, and our meals are certainly good and a precious time to share. One table rule used to be: "Children are to be seen and not heard." But this hardly seems realistic now. Dad can discuss the tasks of the day ahead over the breakfast table, and give directions to each child. Here children can add their comments and be encouraged to willingly help in family projects.

At the end of the day over supper, the family can report the events of the day now past. One of the questions at our supper table was, "What was your best thing today?" Concentrating on the good things--the blessings of our Heavenly Father-- makes more sense than complaining about things gone wrong.

It is a mistake to let the children eat whenever they like and choose their own food. Many times it will be snacks that are really not the most nourishing, and they will be missing the balanced meals Mother could prepare. It is worse if they sit in front of a video where their spiritual food is also defective.

Some child training takes place at meal time. Mom and Dad should model good table manners, can teach about letting others go first, passing food orderly, taking small bites, chewing with your mouth closed, and giving others the best part.

Parents, let us teach appreciation for our food. Again, a good example is better than words alone. Many in the world do not have our good food, and then not always enough of the

food they do have. Let us not be guilty of wasting food when others are going without. We have so much that we might become too particular. Children are quick to pick up attitudes like this. May we remember I Timothy 4:4,5: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." This is referring primarily to meat, but it can apply to any food; it is sanctified when we thank God for it.

God was not pleased when His people complained about the manna, probably as good, as complete, as nourishing as food could be. He is not pleased when we complain, become too fussy, and fail to teach our children appreciation of this blessing.

May we take advantage of meal time as one on the most profitable times a family can have, and one of the best classrooms available. Praise God for our dear children. Lord, help us to give them our best. L.C.

MODESTY

I Timothy 2:9,10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."

Modest--decent, chaste, pure, reserved, moderate, quiet, meek, humble, not boastful, not displaying the body; pure in style; pure in thought, manner of conduct and behavior, modest in manner of speech. Reserved and orderly in dress as well.

Shamefacedness is modesty which is rooted in the character of a person. It is the opposite of immodest, vain, showy, rude. Humble, shy, proper conduct, shy to men.

Sobriety-- Titus 2:4,5: "That they may teach the young women to be sober, to love their husbands, to love their

children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." The Greek word for sober is *sophron* meaning sober, temperate, proper control of spirit, fear of God with a spirit of awe and reverence, grave, thoughtful, watchful, alert to her words and manner of speech, serious, honorable, inspiring dignity, holy consecration, sound speech that cannot be condemned. Showing thyself a pattern of good works with gravity and sincerity, with all purity.

Modesty is an outward expression of what is in the heart. Our dress, our speech, our conduct are true indicators of what is inside and evident on the outside as a saintly, godly heart will not dress after the fashions of the world. If your clothing is modest and plain, your heart is set to win God's blessings.

A sister wearing a head veiling and modest dress sets her apart. Separation is essential for holiness. I Peter 1:16b: "Be ye holy; for I am holy."

The material part of the tabernacle and temple was in harmony with the holiness within. Our body as God's temple must be sanctified outwardly and inwardly according to God's Word.

Being clothed in modest apparel in purity with a head veiling is symbolic of garments of salvation and the precious blood of Jesus. Sisters wearing a head veiling and modest dress provide the most effective form of protection to repel demons, adulterers, and lustful men. The purpose of the fashions of the world is to excite lustful eyes and the lust of the flesh. God requires modesty. Rev. 3:18b: ". . . that thou mayest be clothed, and that the shame of thy nakedness do not appear. . . ." I Peter 3:3,4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Meek--mild, patient, soft, gentle, not showy, submissive, humble, a deep inner work of God and His grace.

Modest, plain garb. Christians are not to be conformed to this world (Rom. 12:2). The Greek word for modest, *kosmios*, means the outer appearance shall not be the fashions of the world, but should show the inner transformation of the heart (a distinct separation.) Charles Finney taught it is your duty to dress so plainly as to show the world you place no value at all on their fashions but despise them altogether. John Wesley warned that the putting on of costly apparel is exactly the opposite of the apostle's term, "the hidden man of the heart."

The modest, plain, simple garb worn by saints expresses loyalty to God's Word. God calls for separation of dress, hair styles, ornaments, jewelry, etc. Dress modestly. You can't afford not to. The Bible teaches separation of attire. Your clothing will never stop talking about you.

Our Anabaptist fathers practiced separation and simplicity. Uniform garb reminds us we are called out of the world. Uniform garb worn by saintly Christians professes His faith. Uniform garb is a powerful testimony of loyalty, symbolizing the church. Uniform garb is a constant rebuke to the fashions of the world. Uniform garb eliminates the anxiety, "what should I wear?" Uniform garb is economical, dispensing of new styles and fashions. Uniform garb gives more opportunities to witness for Christ.

II Cor.. 6:17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

In His love, Nancy Beidler
Richland, Pennsylvania

In communicating with one another, God expects us to be honest and loving. Problems arise when we are honest but not loving.
--From a reader.

MATERIALISM

In the South there is a parasite that attaches itself to large and healthy shade trees. It is called "mistletoe."

This parasite is spread by birds that eat the berries of the parasite in an infected tree, fly to another tree, and there rub their beaks on a limb, thus spreading the seed. The viscid pulp soon hardens, affording a protection to the seed. In germination the sucker root penetrates the bark of the susceptible host and establishes a connection through which nourishment and water are derived from the host tree. (Encyclopedia Britannica). As it grows it forms a branch that looks like it grew directly out of the limb, with dark, evergreen, healthy leaves. But it is taking the sap and nourishment away from the tree's branches and leaves. In time the host branch becomes a dead branch, and if the mistletoe is not dealt with, it will spread and grow, eventually killing the tree (and itself) by taking all the nourishment. When removed, these shoots or clusters are heavy, filled with the nourishment that belongs to the true tree leaves.

In the beginning stages the passerby may not see the mistletoe unless they look for it. In the winter time when the other leaves fall, then the evergreen leaves begin to stand out as something foreign.

As the writer began to notice what was happening to the large shade trees in his yard, it became a concern, especially as we noticed one tree that may not survive. Now something needs to be done. The effort to deal with this parasite has not been easy. Climbing trees to get to the mistletoe is not so easy for grownups. Tools have to be purchased to reach the highest limb. Dead branches have to be removed. This effort has taken time, with many bruises and cuts. But the encyclopedia says that the only way to get rid of it is to get it out of or off the tree.

As the writer was working with the situation this spring, thoughts began to form: is there a relationship between the ways of mistletoe and materialism? One of Webster's definitions for materialism is "the tendency to be more concerned with material than with spiritual goals or values."

Matthew 6:24 says. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Upon the first observation of the tiny shoot of mistletoe, who would say that is was the master? But the evidence of that parasite pulling the nutrients to itself will tell you that it is the master. Could this also be true in a Christian's life? Though the love for material things looks small and insignificant, yet something is pulling nutrients away from the spiritual tree.

Psalms 1:2,3 speaks of the man who loves the law of the Lord as "a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The Christian is to be like this tree, giving evidence of eternal life and shade to the sin-weary world. But what has happened when this tree begins to lose its vitality?

In this life we work and are surrounded with material things from morning until night. God has so ordained that we use those things that are legitimate for our sustenance and enjoyment. However, when these things begin to attach themselves to our spiritual tree and draw the nutrients away from the spiritual leaf, the branches begin to die.

In North America today, there is prosperity like never before. The Christian, possessing Godly principles, is usually able to make things work, and this can be a blessing. Reuben Koehn, in *Selected Editorials*, leaves the thought that these blessings can become a curse. It becomes a curse when it takes first place in our hearts and lives. Jesus said, "But seek ye first

the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33).

It is a good thing to teach our children to save and be good stewards of material things. This virtue is good when in its proper balance in life, but when that parasite (materialism) embeds itself into the healthy tree, then these blessings have ways of becoming next to sacred. Saving a dollar becomes next to godliness. Often then there appears a drive to be able to die with large holdings and bank accounts.

What has happened if, after there is a goodly bank account, every purchase must be made with a discount? The businessmen know that when this person steps into the store, what his question will be. This is not to say that buying sale items is wrong, but when it becomes difficult to give the next person the right to also make a profit, what has happened? The covetous spirit always wants the highest price for his possessions, but when it comes to buying, it is very difficult to give the seller consideration in making a living.

What has happened when fathers find more satisfaction in working with material things than in providing and enjoying life with their wives and children? What is at work when we establish large businesses that bring us into the realm of buying and selling as the world dictates? What has happened when jobs are taken that take us away from the family and church, leaving the wife with the responsibility of home and children? Why would a house be so lavishly furnished but off limits to children freely enjoying time with Mother, who is ever concerned about the material things? Or when adverse circumstances come and we murmur and complain, blaming God for allowing this or that to happen?

Today we are living in a world where clothes, possessions, etc. are promoted as being that which makes us to be somebody. Attention is brought to the body, worshipping and serving the creature more than the Creator. (Rom. 1:25). We

see too much evidence that a parasite is drawing vitality from the young spiritual trees, leaving the good leaves looking sickly. Are we willing to remove that evergreen, heavy parasite growth already embedded in the true branch?

Many other things could be mentioned, such as high-priced and flashy vehicles and pleasure seeking. The apostle Paul, writing to Timothy, says, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (I Tim. 6:10). The mistletoe gradually drew out and received the nourishment that belonged to God.

When we see this parasite in our lives, are we concerned as to what can happen? What will winter (the trying of our faith) reveal? Then everyone will be able to see the foreign growth. Or is it like on our yard, where at first it just did not seem like such a harmful thing, just a little different? Are we willing to apply ourselves to the task of removing this sin from our lives and the church? Or is it too humiliating to climb the tree, as it were, and begin removal of that which is foreign? May God help us to deal with the sin of materialism before it destroys too many branches and, finally, the tree.

By Min. Leo Classen

From *The Messenger of Truth*

COME FOLLOW ME

"Will you follow?" I heard His voice,
Tender, pleading, "Make me your choice."
Young, yet yearning for His love,
I feared the judgment by God above.
How could I stand? For all have sinned.
But in His love a way was planned
To save our souls, His own Son gave!

This gift, for me, my sad heart craved

He was my choice!

I did rejoice.

And thought: "I want to always follow Him

And never choose a path of sin.

I want to learn to know Him more,

Keep serving better than before."

My faith, I knew, at times was weak,

But still His blessed will I'd seek

And try to keep close to His side--

Not all my pride was crucified!

I didn't know how frail and weak

I really was--more strength I'd need!

I didn't know how oft I'd fall,

And I would wonder, after all,

If I was worthy His to be,

Nor that life had such mysteries!

Yet I still hear, "Come follow Me."

Through other's lives and hymns so sweet,

Through nature's song and preacher's voice,

"Oh! make me still your blessed choice!

It's Satan who says, 'Just give up.'

And makes you think, 'Too hard this cup!'

But I am near you all the time.

I make you worthy to be mine.

I'm teaching you to humble be.

I'll perfect strength when you are weak.

Give diligence! I'll make a way

And add unto your faith each day.

Keep watching, ever to me pray,

And love your fellowmen alway.

Keep ever looking unto Me,

And try eternal things to see.

Yes! Still I want your will and heart

Till someday you shall have a part
Where trials here will not compare
To revealed glory over there!"

Miriam Beery, Goshen, Indiana

HISTORICAL

Life and Labors of Elder John Kline

Friday, January 1, 1836. He says: "I have long had doubts in regard to the curative efficacy and health-restoring virtue of the regularly established course of medical practice of the present day. Active depletion of the body by copious blood-letting, blistering, drastic cathartics and starving, is, to my mind, not the best way to eradicate disease and restore the diseased human body to its normal state. . .

"Dr. Samuel Thompson, of Vermont, is introducing a new system of medical practice which I believe to be more in accordance with the laws of life and health than any I know of. His maxim, applied to disease, is, 'Remove the cause, and the effect will cease.'

"Every diseased condition of the body is the effect of some cause. This cause being removed, the disease, either simple or complex, must yield to the restorative forces of nature. But to diminish the activity of these forces, by copious depletion of the body, to be followed by a regimen so severe as to withhold, almost absolutely, the nourishment and support nature demands, is, in my view, to say the least, irrational."

Had Brother Kline penned these words fifty years later in the century, they could not be more in harmony with the popular theory of medical science as it is taught in the schools of the present day. They are almost prophetic. He goes on: "I am therefore determined to try the new way of treating disease, and see what I can do with it. I feel sure it will do no harm, even if it does but little or no good."

His subsequent success as a physician for many years proves that he was not mistaken in the conclusions at which he arrived preparatory to his entering the field of medical practice.

He procured his remedies in their virgin purity from the mountains, meadows and woods, either in person with a hoe in hand or through agents whom he employed for the work. Lobelia, Boneset, Pleurisy-Root, Black-Cohosh, Blue-Cohosh, Lady's-slipper, Red Raspberry, Ginseng, Spignet, Black-Root, Seneca-Snake-Root, Gentian, May-Apple, Golden-Rod, and many other roots and herbs were quite familiar to him, not only as they were seen growing in their native mountains, fields and forests, but also as to their medical properties and uses.

No recreation could be more delightful to the true lover of nature than to get on a good horse and go with him to see the Brethren, as he called it. This may sound a little odd; but the reader must know that Brother Kline rarely went on an errand with a single aim. His object seemed to be to crowd into his life all the service for both God and man that it was possible for him to do. . .

When the season approached for gathering "roots and herbs," he would sometimes write to the Brethren among the mountains of West Virginia, that they might expect him to be with them at a given time. This announcement always sent a thrill of joy through their hearts. The news of his coming spread rapidly; and he was sure of large congregations for that sparsely settled country.

One Sunday, toward the close of his life, he said to me: "Brother Benjamin, would it suit you to go with me over to Pendleton and Hardy? I have a line of meetings in view; and if it would suit you to go with me I will be very glad of your company. I want to gather some medicines by the way, and as you are fond of rambling among the mountains, you may enjoy the trip and make yourself useful at the same time."

I agreed to go. So on Thursday morning about the latter part of July, very early, we mounted our horses. "Old Nell"-- as he called his favorite riding mare, that had up to that time, as his diary will show, carried him on her back over *thirty thousand miles*--seemed to understand where we were starting for, and how fast she ought to go. In the early part on the day she walked very moderately; but as the hours went by, she quickened her gait, and really walked with livelier steps in the evening than she had in the fore part of the day. Soon after our arrival the people began to come together for night meeting at the house where we stayed.

After a most refreshing supper and a little rest, we were ready to engage in the sacred duties of worship. Brother Kline very kindly took the lead in the services, and in a very plain way delivered one of the best discourses I have ever heard on Col. 1:12: *"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light."*

He showed, in a very impressive way, that if an heir to an estate is not qualified to appreciate that estate, to enjoy it by making a right use of it, it can do him but little good. From this thought his mind ascended heavenward; and he said that heaven, with all its glory and bliss, can never be a desirable inheritance to any but to those who are qualified or prepared for it. Those who are thus qualified are described in the text as *"the saints in light."* He then drew a most lively picture of the difference between a saint in light and a sinner in darkness. It almost chilled my blood to see how low in the scale of intelligent beings the one stands contrasted with the lofty elevation of the other.

The next day we repaired to the Shenandoah mountain to procure medical herbs. We went up into a very deep and rich hollow, where it looked as if the rays of the sun could hardly penetrate, and soon I saw his face light up with something that evidently pleased him. "Ah! here it is," said he. "What is here?"

I asked. "Don't you see this patch of Ginseng?" he replied. "Is this Ginseng? It is my first sight of it."

As I was much younger than he, I insisted upon using the hoe; but no! He was so pleased that he seemed to want to do all the digging himself. When a supply of Ginseng was obtained, we went to the top of the ridge where we found a considerable quantity of Seneca-Snake-Root, an article very much in demand at the present day. . .

On our way back to where we had left our horses, we came across a "patch" of Golden Seal. This is a graceful plant, each one having a single calyx enclosing the seeds, somewhat in the shape of a button or seal of a bright yellow color; hence its name. "The root of this plant," said he, "is an excellent alterative and tonic." We dug up the yellow roots with zest; but being by this time very hungry, I began to fear that we might come across a "patch" of something else that might still longer delay our return. But he seemed satisfied with his success, and we found our horses all right. "Old Nell" had, however, loosed the strap of her halter and was quietly browsing around. When she heard us coming, she threw up her head, and at the call of his voice she came up to him.

It was past two o'clock when we got back to Brother Judy's. Dinner was soon served; and to this day I do feel that if ever I have been truly thankful for the good things of this life, it was then.

We followed up the line of appointments to the last one, and returned home.

From Life and Labors of Elder John Kline
by Benjamin Funk

BIRTH

Martin - A son, Wade Allen, born July 2 to Andrew and Marla Martin of Nappanee, Indiana.

FOR YOUTH

No Time for God

You've time to build houses and in them to dwell
And time to do business to buy and to sell.
But none for repentance or deep earnest prayer;
To seek your salvation you've no time to spare.
You've time for earth's pleasures for frolic and fun,
For her glittering treasures, how quickly you run,
But care not to seek the fair mansions above
The favor of God or the gift of His love.
You've time to take voyages over the sea,
And time to take in the gay world's jubilee.
But soon your bright hopes will be lost in the gloom
Of the cold, dark river of death and the tomb.
You've time to resort to woods, mountains, and glen,
And time to gain knowledge from books and of men.
Yet no time to search for the wisdom of God;
But what of your soul when you're under the sod?
For time will not linger when helpless you lie
Staring death in the face. You will take time to die!
Then what of the judgement? Pause, think, I implore!
For time will be lost on eternity's shore.

Author unknown

Recited for Open House by Ryan Cover

CHILDREN'S PAGE The Offending Tongue

This is a true story about a little girl I will call Hannah.

Hannah was in school. Sometimes when she was writing or thinking hard she would stick out her tongue. She didn't really mean to; it just happened. And her tongue *was* rather long.

Some of the other students often laughed at Hannah and teased her about her long tongue. This made Hannah unhappy. Why was her tongue so long anyway? And why didn't it stay in her mouth where it belonged?

One day when Hannah was being teased about her tongue, she decided to do something about it. So she took a pair of scissors and cut the end of her tongue off! Truly she did!

The teasing must have really hurt for Hannah to do something that painful, don't you think? It bled terribly. She had to go to the emergency room. Eating hurt so much she could eat only liquids for quite a while after that. But her tongue *was* just a little shorter after that.

In Matthew 18:8 Jesus says you should cut your hand or foot off if they offend you. Surely the same would be true of your tongue, and that is what Hannah did! But is that what Jesus meant?

I think Jesus was saying to do whatever it takes to avoid doing wrong. I think Hannah cut the wrong tongue off! The offending tongues in this story were those tongues which teased Hannah about her long tongue and made her so sad! Those children should have "cut their tongues off." They needed to do what ever it took to avoid being unkind. . . and so do we!

Martha Wagner, Gettysburg, Ohio

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"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

AT THE CROSSROADS

He stood at the crossroads all alone,
The sunrise in his face;
He had no thought for the world unknown,
He was set for a manly race.
But the road stretched east and the road stretched west,
And the boy did not know which road was the best.
So he took the wrong road, and went down,
And he lost the race and the victor's crown.
He was caught at last in an angry snare,
Because no one stood at the crossroads there,
To show him the better road.

Another day at the selfsame place,
A boy with high hopes stood;
He, too, was set for a manly race;
He was seeking the things that were good.
But one was there who the roads did know,
And that one showed him which way to go;
So he turned away from the road that went down,
And he won the race and the victor's crown.
He walks today the Highway fair,
Because one stood at the crossroads there,
To show him the better road.

Author unknown

From *Scrapbook of Ideas no. 1* by Vera Overholt

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A GOOD EXAMPLE

A beautiful example of contented and holy living has passed away. The effects of her life will live on. Her testimony is like that of Abel in Hebrews 11:4: ". . . he being dead yet speaketh."

Sylvia's was a quiet life. She served her generation without boasting. Her focus was on God's will--not her own. Her personal devotion, her Bible reading, and her quiet prayer life label her as one of the disciples of Christ.

Personally, what do we do with such a testimony? What do we learn? She was a good example, though not our perfect example. That title belongs alone to the Lord Jesus. Like any godly life, hers showed what God can do with a mortal who trusts and follows. We should learn from that and give glory to God, for Jesus is more than example; He is Saviour, Redeemer, and Lord.

Another lesson is that we too are called to holiness--to be a godly pattern to those who follow us. If we do not learn this lesson, there is a gap in the line of faith. Our children and those who follow are deprived of the example we have had.

Why is this true? We know God is able to raise up more witnesses to His truth. But He has laid on man a responsibility that He will not generally over ride. He has charged us all as He instructed Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Are we faithful in this charge? Are we passing on what we have so abundantly received? Perhaps we are too quick to focus on the responsibility of the younger folks to listen--to receive--and not on our own job of giving a faithful example. To be more specific, is the world getting a hold on our hearts?

Are we learning its ways? Are we so involved in entertainment that we fail in our personal devotional life? Children and young people will follow the examples they are given.

We see the churches wrestling with the problems of internet, videos, extravagance, fashions. These things did not seem to bother Sister Sylvia. She had better things to do, like cutting quilt blocks, even up to the day before her death. Our congregation witnessed the loving care she deserved in her sunset days in David and Rosemary Cover's home.

Will we be so taken up with the things of God that our lights too will shine and we will have neither time nor patience with the attractions of the world? --L.C.

THE VOICE THAT COUNTS

"O Father, I wish I could sing! It is so nice to give pleasure to people. Florence sang at school today, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there's no use wishing. There isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing. But don't tell me your voice has no music in it. To me it is full of music."

"Why, Father, how can you say so?"

"Almost every evening," answered the father, "when I come home, the first thing is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying, 'Don't cry, Buddie; sister'll mend it for you.' Sometimes I hear it reading to Grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes tonight.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice!"

Selected from *Scrapbook of Ideas* no. 1

by Vera Overholt

STORIES FROM THE MIDDLE EAST MARTYRED IN TURKEY

On April 18, 2007, three Christians died for their faith at a Turkish Bible publishing house in Malatya, Turkey. The men were found bound to a chair, with their throats slit. Necati Aydin, 35, left behind a wife and two small children. Ugur Yuksel, 32, was single. And German missionary Tilmann Geske, 46, left behind his wife and three children. Tilman had been preparing notes for a new Turkish study Bible.

When Necati Aydin had accepted Christ, his staunchly Muslim family outright rejected him. His boldness led him to pass out Bibles in villages throughout eastern Turkey, and two trips to jail based on fabricated charges. His family failed to attend his wedding because he married a Christian, and true to their convictions even rejected him in death and refused to attend his funeral.

Two of the five young attackers feigned interest in Christianity to gain the trust of Aydin and Geske, and even attended an Easter service some weeks before their crime.

The attack involved several hours of torture, partially recorded on the assailants' cell phones. Various reports describe anywhere from 16 to 156 knife wounds as gruesome confirmation of their torture.

When Aydin's wife arrived at the morgue to identify her husband, the attending official urged her not to remove the sheet covering his body from the neck down. "You don't want to remember him that way," he told her. Despite Aydin's sufferings, his face had a beautiful expression--frozen at his passing--as if he beheld heaven's open embrace.

In a culture marked by an endless cycle of revenge filling, the German missionary's wife, Susanne Geske, shocked many Turkish reporters when she offered the grace and forgiveness of

Jesus Christ to the people behind this crime. In one of her first statements to the press she quoted Jesus on the cross, "Oh God, forgive them for they know not what they do."

Pastor Bocek affirms this attitude. "Overall, the reaction in our church is forgiveness," he says. "There really is not fear, but a little more caution in the way we bring people to church. We already feel we are ready for whatever comes. We continue to evangelize, do our Bible studies, and have prayer."

He sees evidence that God is already turning this horrible offense around for good. "Over the last ten days, we've had four commitments to follow Christ," he notes. "They didn't die in vain. God is really going to use this event."

From a notice in Christian Aid Ministries' newsletter

GOD IS FAITHFUL

God is faithful--not He has been, not He will be. . . both are true,
But today, in this sore trial, God is faithful to you.

He's helping me now--this moment, though I may not see it or hear;
Perhaps by a friend far distant, perhaps by a stranger near;
Perhaps by a spoken message, perhaps by the printed word;
In ways that I know and know not, I have the help of the Lord.

He's helping me now--this moment, however I need it most,
Perhaps by a single angel, perhaps by a mighty host.
Perhaps by the chain that frets me, or the wall that shuts me in:
In ways that I know and know not, He's helping my crown to win.

He's guiding me now--this moment, in pathways easy or hard.
Perhaps by a door wide open, perhaps by a door fast barred.
Perhaps by a joy withholden; perhaps by a gladness given;
In ways that I know and know not, He's leading me up to heaven.

Selected by Stephen and Rhoda Royer
Nappanee, Indiana

HISTORICAL

Sermon by Peter Nead

This historical selection is again from *The Life and Labors of Elder John Kline*; the sermon is by Peter Nead who was contemporary with Elder Kline and only one year older. In 1827, Nead was called to the ministry at the same council meeting in which John Kline was elected a deacon. Elder Nead was respected as one who wrote on Brethren theology--probably in more detail than any other. His book *Nead's Theological Works* was reprinted in 1950 by the elders of the Modesto Old German Baptist Church. The place of the sermon was Linville's Creek Meetinghouse, near Broadway, Virginia; the time, Sunday, January 3, 1836. --L.C.

Text: "Unto you therefore which believe he is precious." (I Peter 2:7)

Dear Brethren, this chapter is full of instruction and encouragement. Peter knew by experience what it is to backslide. Now, that he is restored again to full fellowship with the Lord and the church, Jesus seems nearer and more precious to him than ever before. In the seventh verse he says: "'Unto you therefore which believe he is precious.' I know He must be so, because He is so precious to me. I shamefully denied Him when He most needed my loving support, and swore that I did not know Him in the darkest hour of His temptation. Who can comprehend His grace? The meekness, the gentleness, the calmness of His forgiving heart under trials the deepest, under persecutions the greatest, even unto death, are surely worthy of God incarnate.

"'I know not the man' were the very last words he heard me utter on His way through tribulations to the cross; and I added oaths to the declaration. I now fail to find words to express my

surprise and joy at the message He sent me on the morning of His resurrection. When He was placed in the tomb I had no hope of His ever coming out thence. But what surprised and overcame me more than the direct news of His rising was the special message of love He sent me by the women who saw Him first. He said to them: 'Go and tell my disciples **and Peter**, that I go into Galilee, and there they shall see me.' His forgiving love singled me out as one of its special objects, because I was such a vile sinner, and had treated Him so badly. Brother Paul calls himself the 'chief of sinners,' because he persecuted the saints of God; but I feel that I must be, for I denied His Son. Truly did Paul say of all such great sinners as we are: 'Where sin abounded, grace did also much more abound.' Thanks to my risen Lord, I can now with heart and voice join the chorus of those that sing:

'O, the length and the breadth,
And the depth and the height
Of the love of Christ!
It passeth all understanding!'"

I have here represented Peter as giving us some of his experiences; and I believe that my representations are correct; for in the chapter next preceding the one just read, we find this joyful exclamation: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I must think that the mercy was much more abundant than Peter expected, for it wrought an effect upon him which he calls a regeneration, or a sort of new birth. At any rate, he says he was "begotten again." It looks as if it made a new man of him. It gave him new life. He never denied his Lord again. When called to fulfill the prophecy of the Lord concerning "the death by which he was to glorify God," he faltered not, but met it "as seeing him who is invisible."

Brethren, some of us may, at times, have a taste of Peter's experience. We feel so vile in our own eyes, that, like him, we go out, and over our sins "weep bitterly." Ah, but these are "pearly tears" in God's sight. Though we may not know it, though we may still feel too bad to repair, on bended knees, to a "throne of grace," yet God knows how to value them. They are precious in His sight; and it is your experience and mine that after seasons of this kind He sends us the brightest tokens of His love, and we are joyfully amazed that it is so.

I once, when a boy, disobeyed my father. I have in mind a particular instance of disobedience, and of a character very trying to his patience. When I came rightly to myself and realized my sin, I was afraid to meet him. He discovered, without any confession on my part, what I had done. I expected severe punishment. To my surprise, he met me with a smile. Taking me by the hand, He said: "Let us go out into the orchard." We sat down upon the fallen trunk of an apple tree, and gently placing one arm around my neck, he said: "Peter, do you know that I love you?" I instantly broke down under the weight of this arm of love and answered as well as my sobs would let me, "Yes, sir!" "Do you love me?" he next said. Again I answered, "Yes, sir!" "Then never again disobey me, my boy, and we will have a sweet and happy life together." And I can say from my heart, right here, I never did.

I think, dear Brethren, that you are prepared to understand what Peter meant by the words: "Unto you therefore which believe he is precious." You feel that He is precious to you because He has taken away your sins by giving you a new heart and filling you with His love. You can now say with the Apostle John: "We love him because he first loved us." Now then, inasmuch as ye love him, "abide in his love," and "the God of love and peace shall be with you. May His grace, mercy, and peace be with us all forever. Amen!

THANKS

Dear brothers and sisters in Christ, friends and family,

We just want to stop and thank you all for your prayers, cards, expressions of love and kindness to our family and especially our baby son Aden as we've journeyed his life. We want to especially thank the sisters and older young ladies for their sacrifice of staying with Aden during Church services. We acknowledge this is a real sacrifice on your part, and we have all greatly treasured the gift.

For those who have not heard, the neurologist following Aden's case has openly acknowledged that it is indeed a miracle that Aden is still alive. It is still uncertain what the Lord has planned in the future for our son, but we're willing to take whatever He wills in Heaven on earth for him and us. As we seek to return to more normal life again, we just want everyone to know how we have felt your expressions of love. The Lord return the blessing doublefold.

Most sincerely,

The Ken Johnson family

OBITUARY

Sylvia Marie "Sylvie" Wolf was born to Reuben and Stella (Wagoner) Flora on November 23, 1907, in Flora, Indiana. Aunt Sylvie was the second of eight children, moving with her parents to Northern Indiana to live most of her growing up years. She was called home to her Lord and Savior in the early morning of July 30, 2007, at the age of 99 years, 8 months and 8 days.

Sylvia was married to Daniel F. Wolf November 27, 1926. They were blessed with 58 years of sharing life together before

Uncle Dan's death in 1985. Realizing her need for a Savior, she was baptized into the Old Brethren Church prior to their wedding that same year and remained a wonderful example until her passing. Uncle Dan was elected to the ministry in 1930; Aunt Sylvie was faithful in her support to Uncle Dan and his responsibilities.

Uncle Dan and Aunt Sylvie spent their first year together in Indiana before moving to California, living most of the following years in the Modesto area. For those of us who knew them well, their home was always open. Uncle Dan and Aunt Sylvie, having no children of their own, cared for foster children and also helped in the raising of twin nieces, Erma and Esther Cripe. The love that Aunt Sylvie had for children was a blessing to each one she cared for, being called "Aunt" by all of those who knew her. She was interested in the young people and enjoyed hearing about their lives, always with a smile and a kind word to each one. Her greatest gift was that of hospitality. She was to share God's love through wonderful meals and time spent together in her home.

She leaves to cherish her memory, one brother and three sisters: Catherine Hitch of Tuolumne, California; Rosetta Myers of Goshen, Indiana; Clifford Flora (Louise) of Ekhart, IN; Lois Martin (Kenneth) of Nappanee, Indiana; also four generations of nieces and nephews.

She was preceded in death by her parents, three brothers and their wives: Chester and Lydia, Delbert and Evanell, and Donald and Nila, two brother-in-laws: William Hitch and Harold Myers.

Funeral services were held by the home brethren Saturday, August 4, 2007, in the West Modesto German Baptist meeting house. Burial was in Wood Colony Cemetery.

David and Rosemary Cover

THE HOMELAND

The Homeland! O the Homeland!
The land of souls freeborn!
No gloomy night is known there,
But only fadeless morn:
I'm sighing for that country;
My heart is aching here;
There is no pain in the Homeland
To which I'm drawing near.

My Lord is in the Homeland
With angels bright and fair;
No sinful thing nor evil
Can ever enter there.
The music of the ransomed
Is ringing in my ears,
And when I think of the Homeland,
My eyes are wet with tears.

For loved ones in the Homeland
Are waiting me to come
Where neither death nor sorrow
Invades their holy home.
O dear, dear native country!
O rest and peace above!
Christ brings us all to the Homeland
Of His eternal love.

Selected by Sylvia M. Wolf
for the January, 1956, *Pilgrim*

ORDINATION

On May 25, 2007, Brother Ben Cover was ordained to the eldership in the California Congregation. He will be serving with the support of his wife Jolene. May God bless his labors in the Kingdom of Christ.

BIRTHS

Martin - A son, Wade Allen, born July 2 to Andrew and Marla Martin of Nappanee, Indiana.

Royer - A son, Levi Nathaniel, born July 18 to Joe and Elizabeth Royer of Mishawaka, Indiana.

MARRIAGE

Fay--Cover - Anna Cover and Tyler Fay were married July 7 near Sonora, California.

New address: 1859 St. Rt. 571, Apt. A

Greenville, OH 45331

Anna's cell phone: (209) 404-7206

ADDRESS ADDITIONS

Brett Batson's: 10358 W 300 S

La Grange, IN 46761

(260) 351-2305

Tony Hantelmen's: 69889 C R 27

New Paris, IN 46553

(574) 831-3716

FOR YOUTH

Dear Young Folks,

School time is nearly here. Some of you will not be attending school but will be going on to an even greater learning experience. Now your teacher will not be the one who stands in the classroom giving assignments and directions. Your goals will not be completing one grade and passing to the next. You will now be setting your own goals. Responsibility will be shifting from your parents to your own shoulders.

You have likely looked forward to this time. It may feel like more freedom. Now you choose your occupation--how you will spend your time. But there will not really be more freedom. You will someday look back on school as the time of the best freedom. Then you were under your parents' care. Now you will make more of your own decisions and take the consequences for those choices.

Now will be your opportunity to seek the guiding of your life direct from God. All will be watching. What choices will you make? How will you decide about God's claim on your life and the guidance He offers you?

Even if you are not always aware of it, two powers will be competing for your loyalty. On the one hand is God's way and the rewards He has promised. The other way is the one that often appears to be more fun. It offers pleasure for a time with little apparent sacrifice. It will be a way to serve your own interests with little regard for the rest of the world.

Jesus offers us true joy and lasting pleasure with no regrets. Here is an acid test of your activities: after it is over, do you feel good about it? Does it square with your parents' teaching? After this game or whatever it is, do you feel like singing "How Great Thou Art," praying to Him, reading His Word?

These are not new questions. We older ones have wrestled with them and have not always passed the test. It only shows

our piercing need of God's help. Since the Fall, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9)

In Proverbs 23:26 is a tender appeal from God: "My son, give me thine heart, and let thine eyes observe my ways." There is no question which of the two ways is best--best for us and best for a darkening world that needs faithful servants of Christ to spread that light of the Gospel of Jesus Christ. May God guide the choices you make. --L.C.

THE POWER OF WORDS

A harsh word spoken,
A young heart broken,
A life that is scarred for aye--
The twist of a lip,
Or a cutting quip
And a young soul sent astray.

An encouraging word
And a young heart stirred,
And a zeal that is set afire--
Would that our speech
Caused a soul to reach
Up to the stars and higher.

Our words have power
To raise or lower
A young heart that would be true.
Speak love, or speak hate,
But know that the fate
Of a soul can depend on you.

By J.B. in *Family Life* Selected by Regina Bayer

CHILDREN'S STORY

One Was Thankful

"Here, children," Grandma said. "I was so glad you were coming to visit me, that I bought Dum Dum suckers for you."

"Oh, thank you, Grandma," Rachel said as she picked a pink sucker.

"Thank You," Loren said, and he took a brown sucker.

"Yummy! Thank you, Grandma," Joseph said while debating between a yellow and a purple sucker. He took the purple one.

Jacob knew what he wanted. He took a green sucker. "Thank you," he said.

Ginny stood looking at the suckers a full minute, then picked a cherry-flavored one. "Thank you, Grandma," she said. "This is so special!"

Ralph had quietly waited his turn. Now he picked a sucker with a yellow wrapper. Eyes shining, he said, "Thank you, Grandma," loud enough for Grandma to hear.

As the children headed for the door, they were unwrapping their Dum Dums. Ginny quickly stepped over to Grandma's wastebasket and put her wrapper in it.

While Grandma rocked on her porch-rocker, the children lounged around her, enjoying their Dum Dums and chatting as children do. An hour later, the children's mothers came to pick them up. Grandma bid them a loving "good-bye" as they left. She had enjoyed their visit so much!

But, wait! What's this Grandma sees in her flower bed? A pink Dum Dum wrapper? And here is a green wrapper under this little shrub. A purple wrapper is at the bottom of the porch steps. The brown wrapper hides in the grass, and the yellow wrapper lies crumpled under Grandma's rocker. "Those dear children," Grandma said to herself. "They all said 'thank you' so

nicely, but I don't believe these five were very thankful. I do remember seeing Ginny walk over to the wastebasket. I believe she was the only really thankful one. Grandma stiffly bent over and picked up the five wrappers. Her arthritic joints complained with pain each time she bent over, but she did like her yard and porch to be clean and neat.

Children, if someone gives you candy or cookies in wrappers, please be courteous enough to find a trash can to put the wrappers into. No one likes their floors, flower beds, or lawns littered with wrappers. Nor do they like the extra work of picking them up. I Peter 3:8 says, "Finally, be ye all of one mind, having compassion one of another, Love as brethren, be pitiful, be courteous."

Linda Frick
Gettysburg, Ohio

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No. 9 & 10

"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

O LOVE DIVINE

O Love divine, that stooped to share
Our sharpest pang, our bitterest tear!
On Thee we cast each earth born care;
We smile at pain while Thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near.

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near.

On Thee we rest our burdening woe,
O Love divine, forever dear!
Content to suffer while we know,
Living or dying, Thou art near.

Oliver Wendell Holmes, 1859
From the Church Hymnal

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PROMISES

As children, we used the word freely. "You promised!" was an accusation and reminder that you had committed yourself to do something, to give some gift, to occupy some place, or to appear at a certain time. To break a promise was synonymous to telling a lie. "You promised!"

Children sometimes promise things they can't really do. Even as adults we are limited and should not make promises we cannot keep. We need help to keep promises.

Especially to our children should we faithfully honor the promises we make. It is not fair to promise them something good and then not give it. It will undermine their trust in their parents to find them unfaithful to their word. A promise of punishment for disobedience should equally be carried out. Again, we need help.

Our marriage vows are to be in effect until we are parted by death. We should review those promises often because they include more than just living together and putting up with one another. We promise to care for one another even in sickness and to love and cherish one another. Probably over half of the marriages in our country have come apart or are lacking in love. We have an enemy who rejoices at our failures, but God will hold us accountable to our vows.

At our baptism we covenanted (promised) with God in Christ Jesus to live faithful until death. How many of us can say we have kept this promise? We don't intend to leave Him, but we need His faithful love and help to live day by day according to our promise.

God has also made promises, and He is able to keep them. Almost all the Bible references to the word *promise* and its

forms refer to God's actions or statements. Some are far-reaching--not yet fulfilled. Some are being fulfilled daily in the lives of all His children. "I will never leave you. . ."

We can depend on God's promises because He is not like us--so limited in performance. It is to our advantage to believe and not question this truth. The writer of Hebrews (10:23) declares, "He is faithful that promised." He also records (11:11) that Sara, Abraham's wife, "judged him faithful who had promised." In fact, all those in the *catalog of faith* in Hebrews 11 "obtained a good report through faith" even though they "received not the promise." (It was not fulfilled in their life times.)

What is this promise (or promises) God has given to His people? An outstanding one was made to Abraham centuries ago and repeated many times to his descendants. This promise was the reason it was such a privilege to be "children of Abraham."

The promise was first given when God called Abraham to leave his country, his kindred, and his father's house for a land "that I will shew thee." As Abraham obeyed and especially when he offered his son, this promise was repeated and amplified:

Genesis 22:15-18: *"And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice."*

God is the same today. He respects and blesses those who obey His voice. He still asks us to leave the ungodly world. (Abraham's family and area were idolatrous.) He still asks us to

give Him our best and our dearest. When we respond like Abraham did, we can be sure of the fulfillment of His promises in our own lives.

The many prophecies of the coming of the Saviour were details of this promise to Abraham. The blessing was to come in the seed of Abraham, the Lord Jesus Christ. We too can be Abraham's seed. We can have in the Spirit the unique privilege of being his children, the children of faith. Galatians 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Jesus has promised His presence as we spread His Word, baptizing, and teaching all His commandments. He says, "Lo, I am with you always, even unto the end of the world." --L.C.

ON FIRE FOR GOD

We respect and use fire. Fire changes matter. Fire is used to power machinery and vehicles. Fire consumes and destroys. The Scriptures often use the word *fire* to illustrate the power of God and the workings of the Holy Spirit. Hebrews 12:29 refers to God as being a consuming fire. God revealed Himself to Moses in the burning bush. Fire can refine. Fire can destroy.

It is impressive to think about the tongues of fire by which the Holy Spirit was manifested on the day of Pentecost. (Acts 2:3) A person who is filled with the Holy Spirit is said to be on fire for the Lord. Would that we could be more like the prophets of old who could not refrain from proclaiming the Word when the fire of God's Word was placed within them. Whether in the burning bush, Mount Sinai being on a smoke, or a burning in our heart to do God's service, fire can be a manifestation of God's power.

Fire is used in refining. Gold and precious metals are purified by burning off the dross. Our lives are likewise strengthened and purified by the purifying fires of trials, sorrows, and temptations we experience. Health problems, the trials of faith, and emotional challenges can be viewed as a purifying fire that can burn away carnal desires and create in us a purified love and trust in the eternal values. (I Peter 1:7) The Christian must realize that this earth will pass away with a great noise and fire. (II Peter 3:10) Only those things that cannot be burned will be of value at that great day.

The final judgment of sin will be by fire. The fires of judgment and destruction are to be feared. We may not be able to explain the difference between the nature of fire in the Spiritual realm and the nature of fire in the earthly or fleshly state. We do know that the lake of fire offers nothing desirable.

Fire must be handled with care. Aaron's sons were struck dead from offering strange fire before the Lord. (Lev. 10:2) It is just as serious as to how we handle the fire which the Holy Spirit places in our hearts. Apostle Paul vividly tells us that every man's work will be tried by fire. (II Cor. 3:13)

Joseph E. Wagner
Modesto, California

THE CHRISTIAN'S VISION

"Where there is no vision, the people perish." (Prov. 29:18) O that we might get a vision of the love of God, that it might grow: because iniquity abounds (lawlessness and sin), the love of many waxes cold. (Matt. 24:12). Many love by the Old Testament law of love: Love your neighbor (friends), and hate your enemies. It takes more than a nonresistant doctrinal stand to please our heavenly Father. We must have a vision of His love.

In His light we see light. (Psalm 36:9). "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44). To love your enemy is more than not killing them or hitting back: love (charity) seeks to bless; it reaches out.

For God so loved the world, (who?) His friends? No! His enemies, those far away from Him because of sin. "For God so loved the world, that he gave his only begotten Son. . ." He gave His best; He gave His all; for whom? His friends? Jesus said, "Ye are my friends, if ye do whatsoever I command you." (John 15:14) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8) He did die for His friends; there were many Old Testament saints. And His enemies, "Father, forgive them; for they know not what they do." (Luke 23:34)

His attitude towards those killing Him was one of forgiveness. It is natural to love your own. The world loves their own, those like themselves. "For if ye love them which love you, what thank have ye? for sinners also love those that love them." (Luke 6:32) It takes divine love to love the unlovely, the weak, the bruised, and the broken.

The love of God in Christ Jesus is the most powerful force in the world. The love of Christ constrains us. . ." (II Cor. 5:14) The richest people are those filled with love divine. Love (charity) is what will make heaven beautiful. It adorns, enriches, and beautifies. ". . .As a bride adorned for her husband." (Rev. 21:2) It lifts up, encourages, and edifies. It warns, admonishes, and instructs. And, yes, it chastises. It works no ill and thinks no evil. (Rom. 13:10, I Cor. 13:5) We don't experience it (truly), until we are born again.

When He who made the heavens, the earth, the sea, and the fountains of waters, who is love, comes and dwells within the human heart, then we understand. We have a vision; we have a

purpose, a calling. We have life, true life, eternal life, that as we abide in Him, will never die. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35)

Love set time and space in motion and calmed the troubled sea. Love spanned the mighty ocean and died for you and me.

There's a sheep who has wandered away; charity never fails.

There's a home that's broken apart; charity never fails.

There's an assembly who through strife is riven; charity never fails.

There's a Shepherd who has sought His own; His love has not failed.

Oh, if His people would walk in His steps, through His (Jesus') love, they would not fail.

To bring back to God's fold the lamb that has strayed, or bind up the broken home; Jesus never fails.

Drawn by bands of love to our home above, love (charity) never fails.

Kevin Garber
Greenville, Ohio

HARNESSING THE CELL PHONE

Few modern inventions seem to be more indispensable to daily living than the telephone. Millions reach for it every day. They slip it into their pockets, plug it into their ears, clip it onto their belts, or harness it onto their heads.

Fifty years ago, our family's one and only telephone was firmly attached to the end of the hallway in our house. A cord attached to the wooden box limited how far one could walk and talk. A small crank that extended out of the right side was turned to call the operator. We told her the number we wanted to call. Our telephone number was 18R6. This meant we were

on line 18 and our ring was six short rings. It was a party line; we could listen to anyone who happened to be on the line when we picked up the receiver.

Twenty-five years ago someone with a burst of imagination made this prediction: "I can visualize a day when phones will be small enough to carry in your shirt pocket. There will be no wires attached to them. You will be able to stand beside your car and call anywhere in the world!" What sounded like science fiction then is now reality.

Today cell phones are capable of taking and sending pictures. These phones can access the Internet and can be used to call a home computer to check e-mail or personal data. Hundreds of computer games and over one million songs of the latest recordings are available for selection. Map directories are available that are capable of giving visual and audio turn-by-turn directions to practically any location.

Newer cell phones are also often linked to GPS. Parents can pinpoint their children's locations, and others can determine their own to within three feet of any spot of earth. Text messages can be sent to a friend or to a group of friends all at the same time. Live TV is also now available with the phone. Rings can be personalized with a host of different ones to choose from. And, every time a new cell phone brochure is printed, even more choices seem to be available.

Why review all this? If we are going to harness something, we should have an idea of its size and strength. Only then can we know how stout a harness is needed. Is there too much strength for the reins of the harness to be freely placed in our hands and into the hands of our youth? Are we capable of harnessing this innocent-sounding phone without its beginning to harness us? Could it begin to draw us away from the simplicity that is in Christ? How much do we need to be tied to this untoward generation? How close does a true stranger and pilgrim snuggle up to the things of this world?

We benefited much from the phone of bygone years. But if we choose to keep using the newer versions, we need to take definite steps to make certain we do not become ensnared by them. Following are some steps to take if we have cell phones in our family.

--Keep the phones basic and use them for traditional telephone use. Many of the features noted above have a subscription fee. Do not subscribe.

--Delete as many of the unneeded features as possible. The Internet connections can still be disabled. Disable them.

--Think through the camera feature. It can increase the phone's potential for mischief. If you cannot find a cell without it, you can still scuff or grind the window over the camera's eye.

--Share a basic family cell phone when possible. Normally it is not necessary to buy a phone for every teenage member of our family.

--Require permission for cell phone usage. Free calling after nine o'clock or on weekends may not be the blessing it first seems to be. Some may not know when enough is enough.

--Discourage behind-closed-doors usage. Exceptions to this should be few.

--Expect accountability. Restrict privileges if trust is betrayed. It is better if parents own all the telephones of the household. It is not betraying trust if parents check the call log when telephones are being recharged or review the monthly statements with an eye for excessive usage.

--Be convinced that computer telephone games do not build strong Christian character. Be appreciative of our position against all computer games. Many computer games undermine the New Testament principle of nonresistance.

--Be assured that children or youth with free access to electronic devices will soon know more about them than their parents know. There are unlimited features for curiosity to explore.

--The cell phone should not become a status symbol! Keep it more hidden than displayed.

--Be careful that your "air time" on the cell phone does not hinder your "prayer time" at the throne. God loves to answer the calls of His people.(Jeremiah 33:3)

--Recognize that driving and phoning may be a poor mixture. Cities and states are beginning to act on this potentially dangerous combination.

--Choose a traditional type of ring. You do not need to listen to a waltz or polka every time your phone rings. Consistency requires that you not have musical rings that violate church guidelines.

--Be courteous. Do not allow your phone to interrupt any conversation already in progress. Christian courtesy dictates that you leave your cell phone behind when you enter the house of God for worship.

America is fast moving toward that time that there will be a cellular tower on "every high hill." Their influence will reach "under every green tree." According to Old Testament history, this has an ominous sound. May God help us to know where to stop with the sensational and foreboding array of electronic equipment that is available to us today.

By Stephen Ramer in *Eastern Mennonite Publication*
Taken from October, 2007, *Exchange Messenger*

WHEN YOU DO AN ACT

You can never tell when you do an act
Just what the result will be,
But with every deed you are sowing a seed,
Though its harvest you may not see
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

Selected from The Christian School Builder

BAPTISMS

Ethan Royer	Goshen, Indiana	September 9
Colin Taylor	Tuolumne, California	September 9
Laurel Wagner	Modesto, California	September 16
Hannah Williams	Tuolumne, California	September 23
Ryan Cover	Tuolumne, California	October 6
Sharan Pletcher	Wakarusa, Indiana	October 7
Sarah Cover	Tuolumne, California	October 21
Rosalyn Cover	Tuolumne, California	October 21

May these dear young people be blessed as they serve in the Kingdom of the Lord Jesus Christ.

BIRTHS

ROYER -A son, Jackson Bradley, born September 15 to Bradley and Laura Royer of Nappanee, Indiana.

MOSER - A son, Qwyntin Paul, born September 21 to Kendall and Lorraine Moser of Nappanee, Indiana.

MARTIN - A son, Reuben Sterling, born September 23 to Matthew and Sarah Martin of Nappanee, Indiana.

STALTER - A daughter, Melita Grace, born October 7 to Stephen and Lorenda Stalter of Wakarusa, Indiana.

MARRIAGE

JOHNSON-ROYER William Johnson and Jewel Royer were married October 6 near Wakarusa, Indiana.

New Address: 68492 Beech Rd.

Nappanee, IN 46550

Cell phone: (574) 238-4341

Phone number for Tyler and Anna Fay: (937) 899-0094

SARAH HICKS'S PASSING

Our dear Sarah Hicks, 20, a twelve year student of Old Brethren Christian School in MiWuk, California, met instant death in a car accident in the "Lover's Leap" area between Sonora and Oakdale on October 11. An oncoming car, passing a big rig illegally hit Sarah's car head-on. Her body was kept warm and breathing so organs could be harvested for transplant to other persons which was her wish.

Her funeral was held in the Old Brethren Church with an overflow crowd attending, testifying to the impact made by her short but caring and serving life. She worked briefly at Kentucky Fried Chicken where she told of her Christian faith to customers and fellow workers. She volunteered at a local long-term unit. Burial was in Tuolumne's Carter Cemetery. She is missed by her grandmother Evelyn Hicks, two brothers Timothy and Daniel, uncles, aunts, cousins, and many friends.

QUITE SUDDENLY

Quite suddenly--it may be at the turning of a lane,
Where I stand to watch a skylark from out the swelling grain,
That the trump of God shall thrill me, with its call so loud and clear,
And I'm called away to meet Him, Whom of all I hold most dear.

Quite suddenly--it may be as I tread the busy street,
Strong to endure life's stress and strain, its every call to meet,
That through the roar of traffic, a trumpet, silvery clear,
Shall stir my startled senses and proclaim His Coming near.

Quite suddenly--it may be in His house I bend my knee,
When the kingly voice, long hoped for, comes at last to summon me;

And the fellowship of earth life that has seemed so passing
sweet,
Proves nothing but the shadow of our meeting round His feet.

Quite suddenly--it may be as I lie in dreamless sleep,
God's gift to many a sorrowing heart, with no more tears to
weep,
That a call shall break my slumber and the voice sound in my
ear;
"Rise up, my love, and come away! Behold, the Bridegroom's
here!"

Selected from *Poems for Memorization*

THE BOOK

The Book, the precious book
The Book of the golden rule;
Pray, who can take the Book away
Out of the Church and the school?
The Book, the Sacred Book
No other can take its place.
Don't hide it under a bushel, No!
A Book of love and grace!
The Book, the precious Book
Guard it with all your life
"Problems" it holds the answers
In a world of storm and strife!
The Book, the precious Book
God's gift to you and me--
The answers to all our problems--
The Book for eternity!

From James Hite's newsletter
by Marguerite Wert, 93 year old aunt to James

FOR YOUTH: A Dog and Two Pigs

A couple of years ago I rode up the hill with my friend, Sister Marilyn, for a day of fellowship at Sister Annalee's home. As we pulled into the Taylor's lane, I noticed their pig pen.

I like pigs. I think they are smart with underrated personalities and, they are delicious when cooked properly.

Next, I noticed their dog Michael running around the pig pen.

I like dogs. I think they are one of, if not the most valuable animal companion to man on earth. I am fascinated by different breeds, their specific traits and characteristics. The service, devotion, and adoration offered their masters have served as a model for me to follow in my relationship with my Master.

The dog was a border collie. Border collies are herding dogs--legendary in their ability to herd stock in response to their masters' whistled, vocal, or hand command signals. Left alone, they will herd anything that moves--people, ducks, cats, cattle or well, pigs.

This border collie wasn't just running around the pen, he was running around and around and around and around the pen. In fact, there was an oval pathway worn deep in the ground all the way around the pen. He was herding those pigs! With all his might, Michael, the border collie, was doing his job to the very best of his ability. Never mind that the pigs were contained, unable to go anywhere. Never mind that they were so used to his circling, panting, tail-swishing presence that they totally ignored him and his frantic efforts to herd and direct them. Never mind! This dog was fulfilling his calling with all the fervor and joy of a child playing with a new toy.

I started to laugh. When Marilyn asked what was so funny, I replied, "Look! That dog is a total prisoner of his genes! And he's loving every minute of it!" It was funny. More than that, it was a joy to watch.

Later, I had to think and wonder, "How close am I to being a total prisoner of the Lord and loving every minute of it?"

That is the goal, isn't it?

We all need to think and wonder.

A dog and two pigs. I'm smiling just remembering it. God's creation is so full of Him and His lessons. Are we paying attention? Does His Word dwell in us richly enough to enable us to recognize His lessons and examples and learn what He intends? Mary E. Martin, Modesto, California

CHILDREN'S PAGE

Flip-flop Accident

Lizzy sat between Momma and Jane as the little gray pickup zipped along past fields of growing corn. She stared at her new pink flip-flops. They felt funny between her toes, but she liked it. She put one foot against the gear shift and bounced up so she could see Daddy. He was up ahead, driving the little red car.

Lizzy saw the little red car go around a corner. She pushed the gear shift harder and bounced up again so she could see better. Suddenly the gear shift gave way under Lizzy's foot. She heard Momma yell. The whole truck rolled over and over, thumping and bumping. Lizzy flew out!

The next thing Lizzy knew, she was standing beside a fence. Jane was holding her hand. They were both crying. Lizzy's lip was bleeding, her foot was hurting, and she was very scared. Then she saw Momma coming.

"Are you ok?" Momma asked. "Are you hurt?" She put her arms around Jane and Lizzy. A man stopped his car. Suddenly Lizzy started to cry again.

"What's wrong, Lizzy?" Momma asked. "Are you ok?"

"My flops, my flops!" Lizzy wailed. "Where are my flops?"

The nice man went to the pickup and found Lizzy's flops.

At the doctor's office, the doctor took a piece of glass out of Lizzy's foot. It took eight stitches to make it better. He made sure Momma and Jane were ok too, and he gave both one and Lizzy a lollipop. Then Daddy came. He looked scared. He squeezed Lizzy close, and kissed her foot. They all went home together in the little red car.

Lizzy's foot got a little better every day, but it still hurt on Sunday morning.

"It's time to go to church." Daddy said holding the door of the little red car open. Lizzy did not get in, but started to cry.

"What's wrong, Lizzy?" Daddy asked.

"I don't want to go to church."

"Why not?"

"I'm scared we'll have another accident," Lizzy said.

Daddy picked Lizzy up. "There is something that can make you not be scared anymore." he told Lizzy. "Do you know what it is?" Lizzy shook her head

"The Bible says that love takes away fear, and it says that God is love." Daddy wiped the tears from Lizzy's cheeks. "When we're afraid, we can talk to God and ask Him to take away our fear. Do you want to ask Him?" Lizzy nodded her head. So they did. Abigail Royer, Nappanee, Indiana

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"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

WHEN ALL THY MERCIES, O MY GOD

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew. Amen.

Joseph Addison
From *Spiritual Songs and Hymns*

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THANKSGIVING

Thanksgiving Day is past as I write this little message. But our attitude of thanksgiving and praise should not be a thing of the past but a major part of every day and an important part of our prayers.

David's new song of praise was to him an exchange. He says it this way: "He brought me out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Psalm 40:2,3)

Isaiah calls it "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." What an exchange! But this is just like our heavenly Father to give us good things. Jesus said (Luke 11:11-13), "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Is our gratitude visible? David said many shall see it and fear and trust in the Lord. We like to hear thanks expressed for a gift or a favor, and evidently God does, too.

I have special reasons to be thankful this year. I was privileged recently to be on a Christian Light Education teaching team visiting Christian schools in Canada and the U.S. We all were thankful for safety over many miles; we were kept well; we met many Christian people in large and small churches. We saw happy boys and girls and devoted teachers.

In the second part of the tour we visited schools in Texas and Mexico. Here we saw colonies of German Christians operating large farms and businesses. They are devout people, teaching separation from the world, and worship of God through Jesus Christ. Their schools teach not only their native German dialects but Spanish and English to relate better to their neighbors. We saw Spanish teachers doing an excellent job teaching algebra, science, and other subjects in their language.

What the farmers have done in Mexico was impressive to me. Taking barren land, they drilled deep wells, set up irrigation systems, and now produce crops of cotton, corn, alfalfa, peanuts, and milo, which they call sorgo. They showed us their cotton gins, cheese factories, stores, and businesses serving their people and also their Mexican neighbors.

They are thankful people. "Gracias" and "danke" (thank you) are part of their language. In fact, they answer the phone with "gracias" instead of "hello."

We should develop a habit of thanksgiving. It can even be an addiction like the house of Stephanas in Corinth was addicted to the ministry of the saints. We owe thanks for the abundant natural blessings but especially for Jesus the unspeakable (indescribable) gift. --L.C.

MEMORIES OF RUDY

"Another Soldier Down" was sung at the grave of our oldest brother Rudy. It was a song and a thought he liked, and it was fitting because he qualified as a soldier in the army of King Emanuel--the Lord Jesus Christ.

Rudy was open and frank. You didn't have to guess where he stood. His preaching was also simple and reasonable. He was a good big brother to me and showed it in many ways. His low rent for our first home helped us much to get started

financially. He and Esther helped for years to stuff envelopes for *The Pilgrim*, and he wrote many articles in it including a series for the children.

His last years were an endurance test when he was given complete care and was unable to communicate his needs. No doubt he looked forward to a new body which the Lord has promised in His perfect Kingdom.

"For you!" were words he could say when his speech was gone otherwise. Truly the Gospel is "for you," and the hopes and also responsibilities are "for you!" I'm thankful for a big brother, an example to me of strong faith and courage. --L.C.

I THANK THEE

I thank Thee that my life has been
With ordinary lot of men
Of honest labor, sweat and toil
Near to the ground of common soil.

I thank Thee for Thy saving grace,
That lovely, lowly hiding place;
Secure from evil, sin, and strife;
The way of peace, the path of life.

I thank Thee for the lowly way,
The humble path to light of day
By flowing streams that gently glide
Coming to ocean's rolling tide.

I thank Thee for that living faith
That leads to life, away from death;
The power of God that conquers all,
That lifts us high above the fall.

I thank Thee for Thy love so pure
That captivates Thy promise sure,
That binds in one believers true
In what we think and say and do.

I thank Thee for that blessed hope
That lifts us from in doubt to grope;
Drawn to Thy coming in the skies
To gain our own enduring prize.

J. I. Cover

SUBMISSION

True submission is coming to a point where I am willing for my future to not only *not* be what I have envisioned and longed for, but to be willing and content for my future to be exactly the opposite, knowing that all is in God's hand and He knows best.

This is at once the sweetest and most frightening act of the Christian: Letting go.

It is what faith is all about. This act is not one to be taken lightly. Truly giving up our own wills isn't done without a great deal of wrestling and struggle--both with ourselves and God. There is anger, grief at the loss of our dreams, sadness, rebellion, lots of painful "Why's?" and many tears. But at last, to break through to submission, to let go and give over to God! What relief, what deep abiding joy, what peace. It truly is "peace that passeth understanding" and worth the struggle.

Mary E. Martin, Modesto, California

MARRIAGE

MEYERS-BOWSER Kevin Meyers and Heidi Bowser were married October 12 in Harrison, Arkansas.

New address: 7952 NW 128th St. Grimes, IA 50111

Phone: (515) 986-1553

RELATIONSHIP WITH GOD

The Christian life is not meant to be lived privately in isolation from other believers. It is to be lived as members of the Body of Christ. God wants to use our times of adversity to deepen our relationship with other members of the Body--to create a greater sense of sharing together the life we have in Christ.

Perhaps the most valuable way we profit from adversity is in the deepening of our relationship with God. Through adversity we learn to bow before His sovereignty, to trust His wisdom, and to experience the consolations of His love, until we come to the place where we can say with Job, "My ears had heard of you but now my eyes have seen you." (Job 42:5) We begin to pass from knowing about God to knowing God Himself in a personal and intimate way.

In Philippians 3:10, Paul speaks of the fellowship of sharing in the sufferings of Jesus Christ, that is, of believers sharing with our Lord in His sufferings. The passage reads as follows:

That I may know him, and the power of his resurrection,
and the fellowship of his sufferings, being made conform-
able unto his death.

This verse has given expression to the deepest heart cry of believers down through the centuries: the desire to know Christ in an ever-increasing, intimate, personal way. I can remember as a young Christian being challenged to "know Christ and to make Him known," and I can remember praying, because of Philippians 3:10, that God would enable me to know Christ more and more.

I have to confess, though, that down deep inside it always bothered me a bit that Paul not only wanted to know Christ Himself, but also wanted to experience the fellowship of His sufferings. To know Christ in a more intimate way and to

experience the power of His resurrection in my life appealed to me, but not the suffering. I shrank from that.

But I have come to see that the message of Philippians 3:10 is a "package deal." Part of coming to know Christ in a more intimate way is through the fellowship of His sufferings. If we are to truly grow in knowing Christ, we can be sure we will to some degree experience the fellowship of His sufferings. If we are to experience the power of His resurrection, we can also be sure we will experience the fellowship of His sufferings.

It will help us to appreciate the truth that Paul is teaching in Philippians 3:10 if we understand that the suffering Paul envisions is not limited to persecution for the sake of the gospel. It includes all adversity that overtakes the believer and that has as its ultimate purpose his conformity to Christ, described here by Paul as "being made conformable unto his death."

Repeatedly in the Bible, we see men and women of God drawn into a deeper relationship with God through adversity. There is no doubt that all the circumstances in the long delay of the birth of Isaac and then the experience of taking his only son up to the mountain to offer as a sacrifice brought Abraham into a much deeper relationship with God. The psalms are replete with expressions of ever-deepening knowledge of God as the psalmists seek Him in times of adversity. (See, for example, Psalms 23, 42, 61, 62.)

You and I obviously do not seek out adversity just so we can develop a deeper relationship with God. Rather God, through adversity, seeks us out. It is God who draws us more and more into a deeper relationship with Him. If we are seeking Him it is because He is seeking us. One of the strong cords with which He draws us into a more intimate, personal relationship with Him is adversity. If, instead of fighting God or doubting Him in times of adversity, we will seek to cooperate with God, we will find that we will be drawn into a deeper

relationship with Him. We will come to know Him as Abraham and Job and David and Paul came to know Him.

There is no question that adversity is difficult. It usually takes us by surprise and seems to strike where we are most vulnerable. To us it often appears completely senseless and irrational, but to God none of it is either senseless or irrational. He has a purpose in every pain He brings or allows in our lives. We can be sure that in some way He intends it for our profit and His glory.

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Selected by Ken Johnson

OBITUARY

Rudolph Edward Cover was born in Glendale, Arizona, to Joseph and Weltha Cover on May 11, 1915. He passed from this life to the presence of Jesus on November 3, 2007, being 92 years, 5 months, and 23 days. His parents, one sister, Lois, one grandchild, and three great-grandchildren preceded him in death.

At 21 years of age, Dad chose Jesus as his Savior and Lord of his life and was baptized and united with the Old Brethren Church, along with several others, including his wife-to-be, Esther Hitch. In 1968, Dad and Mom transferred their membership to the Dunkard Brethren Church where he was chosen for the ministry in 1971. He served the Lord faithfully all of his life.

Rudolph Cover married Esther Hitch on June 10, 1936, on Esther's 18th birthday. They were together 71 years, and celebrated their 50th and then their 60th anniversaries with many friends and loved ones present.

Rudy is survived by his wife Esther and their three daughters: Marilyn Coning and her husband Melvin of Goshen, Indiana; Letha Wagner and her husband Joseph of Modesto, California; and Linda Cordrey of Modesto, California; 12 grandchildren, 58 great-grandchildren, and 2 great-great-grandchildren.

Dad worked a variety of jobs during his lifetime. When he and Mom were married, he was head of the produce department of Safeway Grocery Store on J Street here in Modesto. They then moved to Carver Road and operated the Silver Bell Goat Dairy for several years. In 1946, due to Mom's health, they located in the mountains at Long Barn, California. He soon began working in the woods and cutting timber, near the Dodge Ridge area. 1954 found us in Oakhurst, California, for several years, and in 1959 an apple ranch drew us back, closer to family and friends. Dad thrived at Cover's Apple Ranch near Tuolumne, California, and spent many years there, enjoying the wholesale and retail sales of apples and pears.

Our family camped many summers on location of Dad's timber work. No matter what he did, Dad was a very happy and contented person, always quick to see the humorous side of life. He was a very giving and generous person. He used to say a lot of times, "Give until it hurts, and then keep giving until it feels good." He loved people and was always helping someone in need.

During their years, Dad and Mom moved back to Modesto, where they served their church and traveled as often as they could. They delivered greeting cards for Sierra Card Co. to independent grocery stores throughout Stanislaus, San Joaquin, and Tuolumne Counties.

Dad was a good provider and loved his family very much. He enjoyed talking and preaching about Heaven and couldn't understand why there wasn't a "waiting line to come to Jesus." He had a tender, loving attitude to his brothers and sisters in

Christ and to all those he came in contact with. He truly cared about how you really were, and was always there ready to encourage and help.

Dad will be greatly missed. The last few years have taken their toll on his memory, but before he couldn't talk any more, he would say, "Jesus," "Heaven," and "Come soon." He had a vision of an angel showing him his name in The Lamb's Book of Life, and occasionally he would talk about seeing angels.

We know that his highest goal was not in this life, but to see Jesus face to face. We have the promise in God's Word that it is a reality and a glory for him now.

The Family

THE LAST EARTHLY MILE

Daddy was tired and, oh, so worn;
His body was sick and diseased;
The fever was high and we were so torn. . .
Between, "How long, O Lord, and, release?"

His face never showed any anguish;
His breathing came hard and so fast;
We didn't know he could hear us or not,
But we spoke sweet words 'til the last.

"We're here with you, Dad, and we love you;
You were always so good to your girls;
Our family was happy because of your humor,
Good health and contentment unfurled."

"Thank you, Dad, for fighting so hard
To overcome weakness to live;
You loved the Lord, and life at its best;
You used all the gifts He did give."

As you took your last breath and went on,
We didn't see angels with all of their grace. . .
You went to Jesus from now until ever. . .
We just saw the peace in the look on your face.

Linda Cordrey
Modesto, California

NOTE OF THANKS

The family of Rudolph Edward Cover wishes to thank all for the support received upon the passing of our beloved husband, father, and grandfather. Your prayers, help, kind words, food, and many cards were a comfort and encouragement.

I WANT MY WAY

I want my way; you see, I'm right.
Don't try to tell *me* what to do.
I won't obey; my life you'd blight.
To have my way, I've every right.
My life belongs to me, not you.

"Now mind," you say. "Your games delete."
"This soulish music you must toss."
"Help sing;" "Now pray." "Your brethren greet."
"Your tithing pay." "Don't overeat."
I'm screaming now, "You're not my boss!"

But on you whine with troubled air,
"Your car's too nice, the preacher feels."
My car is fine; don't give a care.
Plus, it is mine; I'm not aware
That God has ought against my wheels.

And why the fight about my clothes?
Such legalistic picking at:
"Too loose," "Too tight." "Made to expose."
"Too mod," "Too bright." "You can't have those."
The Bible doesn't say all that.

I want *my* way. You have no right
To run my life for all my days.
The Spirit's sway and guiding light
Has filled my days and rules aright,
But not in trifling, picky ways.

So down with rule and poke and prod.
Rules squelch the Spirit, don't you see?
So if I'm cool and sharp and mod,
Don't ridicule--I'm neat for God;
It's by my heart God judges me.

But wait, my friend, God says, "Submit
To those who have the rule o'er you."
It does not end ". . . if rule is fit
Or won't offend." It's just, "Submit."
It's not your way, but it is true.

Yes, Father's human, and he fails;
But still he has "the rule o'er you."
And he's been down your type of trail;
His counsel true will much avail
If you will but allow it to.

"Obey your masters," Peter wrote,
"The froward too, not just the kind."
If you'll at last yourself demote,
Uproot and cast your rebel coat,

Sweet peace and rest you'll surely find.

Recall the firm rebuke of Paul
Withstanding Peter to the face.
Did Peter squirm around it all,
Or did he call him, "Judging Paul"?
He just gave in with quiet grace.

Did Jesus wish His blood to shed
When He toward Calvary had begun?
'Twas not ambition, only dread;
Yet in submission true, He said,
"Your will, O God, not mine be done."

So why can't you give up your way
When Christ Himself freely gave in?
His love was true; is yours today?
He died for you; you can't repay--
But you can die to self and sin.
By John Dale Yoder in *The Christian Example*
Selected by Susanna Tate

FOR YOUTH

How Awesome God Is!

This morning we got up around six so that Mom could drive us from our camp site in Tuolumne Meadows to the trail head for Clouds Rest. She and Violet came back to camp and had a good day--or at least that's the impression I got! Daddy, Esther, David, and I headed up the long, dusty trail, jumping over rocks as we switched back and forth up our first mountain. We would look out at the mountain across the canyon to measure how far we had climbed.

Once we reached the top of that first mountain, the hike was easier. The trail wound up and down, across creeks, and through meadows. A quarter mile from the end of our seven-mile hike, the trail turned into a huge rock that seemed to shoot us way up into the sky. It felt like we were at the top of the world, but we still had a little bit further to go. We passed over jagged rocks that were only four feet wide with what seemed to be sheer cliff on either side. That was one time when I wished I had absolutely *no* peripheral vision. I could see the ground 2000 feet below. I never thought I was scared of heights, but yes, I will admit: I was scared! Then before I knew it, the rock widened and we sat down to thank God for all that He Created for *us* to enjoy (not mentioning the fact that He kept us safe!)

Seeing all this made me stop and think; one little stumble over an unexpected rock could have been the one that ended our lives, but I realized God was with us. I could almost feel His angels putting their "hands" on my shoulders. We can not deny how awesome God is! Psalms 19:1 says, "The heavens declare the glory of God; and the firmament showeth his handiwork." Take time to notice!

Bethanna Taylor, Tuolumne, California

CHILDREN'S PAGE

Troy's Tales (Proverbs 18:13)

"My aunt boiled an egg in cold water," Troy said, clambering into the school van.

"How?" Justin asked, eyes wide.

"Easy."

"Don't listen to him," Adam said. Troy's big mouth annoyed Adam. Why did some people think they always had to be talking?

At school, Adam followed Troy and Justin into the classroom.

"Did you ever catch a frog by the tail?" Troy sang out to anyone who would listen. One of the girls giggled. Adam tried to ignore Troy's chattering, but it was hard to do since Troy's desk was right in front of his.

During math class, Troy turned around three times to whisper to Adam. "Adam, Troy, stop whispering." Miss Katherine finally said. Adam glared at Troy. Troy just grinned.

At lunch, Troy dipped his whole ham sandwich into his chocolate milk and devoured the sloppy mess in three big bites. Everyone at the table stared.

"I read about a salamander that got frozen in a block of ice," Troy told his audience. "When the ice melted, it jumped out and ran away."

"Wow!" Justin said, jaw dropping in amazement. Adam looked at his classmate's wide eyes and decided he had had enough of Troy's big stories.

"I don't believe it," he said loudly. Everyone looked at him.

"It's true," Troy insisted.

"Prove it."

"I read it in a magazine at the dentist."

Adam shook his head in disgust. "Maybe the salamander got *boiled* in the ice," he sneered. Some of the other students snickered. Troy didn't say another word.

"Please turn to page 32 in your science books." Miss Katherine said after last recess. Adam, his mind still on softball, began paging through his book. These words leaped from page 32 to his astonished eyes: Siberian Salamander; Frozen Phenomenon.

"Adam," Miss Katherine said from somewhere far away, "Would you read the first paragraph?"

Adam stood on shaky legs and began to read. His neck got hotter and hotter with each new fact about Troy's famous frozen salamander. Adam tried not to look at the other

students, but he couldn't miss Troy's huge grin. It lit the room like a lighthouse on a stormy sea.

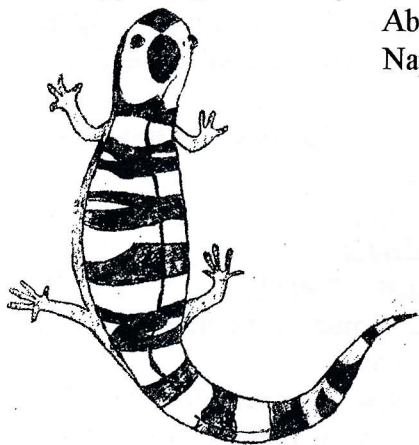
"These salamanders were created by God with the ability to produce their own anti-freeze." Miss Katherine said after Adam sat down. "How many of you knew about these amazing creatures before today?" All the class raised their hands. Even Adam felt his own weak arm raising. How Troy would *crow* on the way home!

But when the van pulled away from school, Troy was quiet for once. Adam breathed a sigh of relief. And then Justin piped up.

"How *did* your aunt boil an egg in cold water?" he asked Troy. Adam groaned inside, but he waited to hear how Troy would squirm out of this jam.

"Easy," Troy said. "My aunt lives in Coldwater, Michigan."

Abigail Royer
Nappanee, Indiana



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"And we have seen and do testify that the Father sent the Son to be the
Saviour of the world." (I John 4:14)

THERE IS NO NAME SO SWEET

There is no name so sweet on earth,
No name so dear in Heaven,
As that before His wondrous birth
To Christ the Savior given.

'Twas Gabriel first that did proclaim,
To His most blessed mother,
That name which now and evermore
We praise above all other.

And when He hung upon the tree,
They wrote His name above Him,
That all might see the reason we
Forevermore must love Him.

So now upon His Father's throne,
Almighty to relieve us
From sin and pain, He ever reigns
The Prince and Savior Jesus.

*We love to sing around our King,
And hail Him blessed Jesus;
For there's no word ear ever heard
So dear, so sweet as Jesus.*

George W. Bethune From *Spiritual Songs and Hymns*

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PEACE ON EARTH

The birth of the Savior! How little it is regarded in the world! The adversary would bury its remembrance in a flood of commercialism. And yet this birth was announced by angels. It was hailed as the means of peace in a world continually torn by conflict. Peace and goodwill were offered to men--men who would accept and rejoice in God's peace. "There is no peace, saith the Lord unto the wicked." (Isa. 48:22) There is no peace to that adversary who "hath lifted up his heel against me." There is no peace with the one who boasted, "I will exalt my throne above the stars of God." "I will be like the most High."

But that peace can be ours: "Peace that passeth understanding," and not just an absence of conflict. Peace like a river that only the Prince of Peace can give.

We could quote more beautiful terms that the Word uses to describe God's peace. But do we have it? Is it in our hearts as we give "the kiss of peace" to one another? We must confess that we are still in the flesh, and this is an imperfect state.

Switzerland has declared their place as a neutral nation--not wishing to be enemies to any other nation. This neutrality is commendable among the countries of the world. But peace is more than being neutral. Jesus said "Blessed are the peacemakers: for they shall be called the children of God." We are called to be peacemakers--not adding to the problems of conflict, hostility, competing, criticizing, challenging, speaking evil, dividing, but actually making or creating peace. Only the Prince of Peace ruling in our hearts can accomplish this.

Peace is not an option, not something we can dismiss and say, "I just can't get along with Jack (or Jill)." For Hebrews

12:14 says, "Follow peace with all men, and holiness, without which no man shall see the Lord.

So how does this requirement of peace come about? How do we accomplish such a virtue when our feelings are so easily stirred? When we become so involved in defending a cause? When we are put down or feeling criticism?

Peace begins by love--the love of God. This too is not an option; we are commanded to love. Love is not easy until we get self and pride out of the way. When we love, peace follows.

Here again, we can put down a lot of words, but the important part is our practice. How do they say? "Where the rubber meets the road? Where we wear our brother's shoes? Where we walk where he walks?"

When we were in Mexico among Christians there, we were well received. It was not just a show. They proved it by their actions. We are also used to welcoming others. This is a positive practice of peace. It is a heritage we have received. When this gets in our hearts and becomes a habit--a thought pattern-- it will change our outlook and give us peace inside as well as outside.

It is good to be aware of the greatness of God's Kingdom on earth. We see it as we travel among God's people and when we read of His work in other countries. We can recognize Christians, as Jesus said, "By their fruits you shall know them." But you might protest, "But they aren't exactly like we believe." "How are we to earnestly contend for the faith? How can we overlook obvious differences in other professing Christians?" We leave it in God's able hands. We have no monopoly on the faith of Jesus Christ or His grace and mercy. Jesus said we will be known by our love for one another. This doesn't mean we ignore error we might see. As we have opportunity, we can communicate the faith and practice we have. But we must do it in love, demonstrating God's peace in our hearts.

Jesus was born into the world so we might have His peace. He went to the cross that we might have our sins forgiven and be born into His Kingdom. May this be the theme of our celebration of His birth. The world celebrates differently, but Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." --L.C.

GLORY BEAMS

Starlit night, glorious sight,
Heavenly hosts appearing;
Glory beams, Heaven's streams
As the day is nearing.

Angels sing, Heavens ring,
Peace, goodwill proclaiming.
Holy sight, silent night
Jesus' birthday naming.

Christ our King, Angels sing,
Tell the wondrous story,
Shepherds see, bend the knee,
Heavens filled with glory.

See, they come to that room,
Jesus in the manger.
Angels guard heaven's ward;
Lovely Baby stranger.

Light was dim till in Him
Morning brightly shining,
Beam of grace from His face
Our own pardon signing.

J. I. Cover

TEST YOUR PEACE

Are any of us ready to admit that we lack peace? Sometimes the question is asked, "How do we know if we have peace with God, or our fellowman?" Here is a quiz that you can use to test yourself. For an accurate test, it is important to be totally honest.

1. As you lie down at night, do you feel at peace or do you have unpleasant thoughts?
2. Do you find yourself criticizing the ministry?
3. Do you blame the church for your problems?
4. Do you feel at odds with the church in general?
5. Is there anyone in the congregation you would prefer not to greet?
6. Is there any member you would avoid washing feet with if you could do so undetected?
7. Do you blame certain circumstances for your unhappy reactions?
8. Do you feel life is not fair and that you are the victim of unfairness?
9. Do you find it satisfying to make remarks to people that really put them in their place?
10. Are you pleased to find someone with whom you can easily discuss other people's shortcomings?
11. Does it irritate you if you are talking about someone's faults or shortcomings or strange habits, and the other person interrupts you to say something positive about the one you are discussing?
12. If there is someone you have a problem accepting, do you find it easier to talk about his bad points than his good ones?
13. Do you tend to believe ill reports. . .with a bit of satisfaction?

14. Do you share such reports with chosen friends, and spend time discussing them and speculating about the details?

15. Do you often talk with your so-called friends to see what such news they may know?

16. Do you feel unhappy in general?

If you needed to answer yes to a few of these, be aware of your carnal tendencies, and strive against them. If you answered yes to a number of these, you are really not at peace. Acknowledge you own sins and repent of them instead of concentrating on those of your fellowman. If most of these questions fit you, you are in bondage. Seek help. Put your all into finding true repentance as though your salvation depended on it. For truly it does.

From May, 2007 *Young Companion*

CHRISTIAN SCHOOL VIEWS

A Way of Life

The U. S. Supreme Court made a decision in 1972 that still affects us today. The verdict passed in the *Wisconsin v. Yoder* case allowed the Amish to have their own schools. The privilege was based on the fact that, to the Amish, it was part of their way of life.

Today our schools must do more than merely educate our children. They must be a part of our way of life. A proper understanding of this will greatly influence our children and the destiny of our church.

Our way of life involves our value of children. We welcome children into our homes and see them as the heritage of the Lord. With thanksgiving and unworthiness, we rejoice to train them for the Lord. The dirty fingerprints, the hair to comb, the clothes to wash, the nights of sickness, the tag-a-long shadows

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Sermon by Peter Nead (Historical)	Aug
Simple Faith -Joseph E. Wagner	Apr
Submission -Mary E. Martin	Nov
Thanksgiving -L.C.	Nov
Test Your Peace -Sel from Young Companion	Dec
That Which Is Least -Martha J. Wagner	Feb
The Brotherhood Divided -Daniel F. Wolf	Jan
The Christian's Vision -Kevin Garber	Sep/Oct
The Sweetness of Lovely Jesus -Nancy Beidler	Mar
The Testimony of Truth -O. C. Cripe (Historical)	Mar

The Unseen Through God's Eyes -Gene Shelburne Sel	Apr
The Voice that Counts -Sel	Aug
Thoughts -Joseph E. Wagner	Feb
Thoughts on Pentecost -L. C.	May
What Time Reveals -Don Gable (Sel)	Mar
Who Cares? (Christian School Views) -Marvin Eicher	Apr

POEMS

A Prayer for Mothers -Helen K. Oswald Sel	May
Are Your Walking with Jesus? -L.C.	Feb
At the Crossroads	Aug
Broken -Susanna Tate	Mar
Come Follow Me -Miriam Beery	Jul
God Is Faithful -Sel by Stephen & Rhoda Royer	Aug
I Shall Not Pass This Way Again -Sel	Dec
I Thank Thee -J. I. Cover	Nov
I Want My Way -Sel by Susanna Tate	Nov
Glory Beams -J. I. Cover	Dec
God Knows How	Mar
Jesus Is Lord -Mary Martin	Apr
My Lord, My God -L.C.	Apr
My New Year - Pearl Howard	Jan
O for That Flame of Living Fire	Jul
O Love Divine	Sep/Oct
O the Agonizing Prayer -Thomas Mackeller Sel	Apr
Our Children -Sel by Norman and Floretta Cable	Mar
Quite Suddenly	Sep/Oct
Striving Onward, Sel by Susanna Tate	Jun
The Book -Marguerite Wert Sel	Sep/Oct
The Church and the World Sel	May
The Cross Was His Own Sel	Apr
The Homeland Sel by Sylvia Wolf	Aug
The Last Earthly Mile -Linda Cordrey	Nov
The Pilgrim's Prospect -Marvin B. Cawmer	Feb
There Is No Name So Sweet -George W. Bethune	Dec
To Our Ministers and Deacons	Apr
When All Thy Mercies, O My God	Nov
When You Do an Act	Sep/Oct
Where Cross the Crowded Ways	Jun
Your Mission -Daniel March Sel	Jan

FOR YOUTH

Bible Quiz	Jan
A Plea for the Wounded -Lora Huffman	Feb
Why So Much Grief? -Susanna Tate	Feb
Dear Young People -L.C.	Apr
Bible Quiz	May
Snake Experience -Karen Johnson	Jun
Be Zealous, Fellow Christians -Charlesta Hilty	Jun
No Time for God	Jul
Dear Young Folks -L.C.	Aug
The Power of Words -Sel by Regina Bayer	Aug
A Dog and Two Pigs -Mary Martin	Sep/Oct
How Awesome God Is -Bethanna Taylor	Nov
Forgotten Salt -Linda Frick	Dec

CHILDREN'S PAGE

Should We Be Afraid of God? -Martha Wagner	Jan
Strawberries in the Rain -Abigail Royer	Feb
Do Unto Others -Abigail Royer	Mar
Red Candy Problem -Abigail Royer	Apr
Which One of These Obeyed? -Abigail Royer	May
Gum in School -Abigail Royer	Jun
The Offending Tongue -Martha Wagner	Jul
One Was Thankful -Linda Frick	Aug
Flip Flop Accident -Abigail Royer	Sep/Oct
Troy's Tales -Abigail Royer	Nov
Grandma's Candy -by Grace in <i>Wee Lambs</i>	Dec

BAPTISMS

Michael Guthrie	Jan 28
Esther Taylor	Jan 28
Andrea Cover	May 13
Ethan Royer	Sep 9
Colin Taylor	Sep 9
Laurel Wagner	Sep 16
Hannah Williams	Sep 23
Ryan Cover	Oct 6
Sharon Pletcher	Oct 7
Sarah Cover	Oct 21
Rosalyn Cover	Oct 21
Amanda Cover	Dec 9

BIRTHS

William Jeremiah Tate	Dec 3, 2006
Kristan Joelle Stump	Jan 19
Caleb John Cover	Jan 22
Malachi Mervin Rhoades	Jan 24
Tiffany Lynn Moore	Apr 5
Jamaica Lynn Flora	Apr 11
Heidi Gloria Harris	May 10
Blake Michael Royer	May 24
Wade Allen Martin	Jul 2
Levi Nathanael Royer	Jul 18
Jackson Bradley Royer	Sep 15
Qwyntin Paul Moser	Sep 21
Reuben Sterling Martin	Sep 23
Melita Grace Stalter	Oct 7
Traci Michelle Hilty	Dec 10
Vera Irene Heinrich	Dec 16

MARRIAGES

Craig Royer and Heather Miller	Dec 9, 2006
Luke Wagner and Tina Strickler	Apr 6
Tyler Fay and Anna Cover	July 7
William Johnson and Jewel Royer	Oct 6
Kevin Meyers and Heidi Bowser	Oct 12

ORDINATION

Ben and Jolene Cover	May 25, 2007
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DEATHS

Sylvia Marie (Flora) Wolf	Nov 23, 1907 - July 30, 2007
Sarah Josephina Hicks	Feb 9, 1987 - Oct 11, 2007
Rudolph Edward Cover	May 11, 1915 - Nov 3, 2007

as we go about our work, and the many questions are a part of our way of life. Many fathers have chosen occupations that allow them to spend time with their families. Certainly our value of children involves a good portion of our way of life. What more do we want for our children than that they grow up to serve God?

Our way of life is seen in our method of training the children God has given. The disciplines of school life are not much different than the disciplines of home. Neatness, kindness, honesty, and accepting responsibility are expected both at home and in school. Punishment for wrongdoing is expected. And at both home and school, we grieve when a child does wrong. But we understand that all children are born with a selfish nature.

As children are trained in proper disciplines, they need to learn skills that equip them for life. We teach the basic subjects and then expect our students to learn vocations consistent with our beliefs. Teaching that is done by schoolteachers furthers an appreciation for the preaching and teaching that is done by other individuals in our homes and churches.

Our way of life is also seen in our separation unto God. The world should plainly see the misfits our children would be in their schools. Quite a difference is displayed in our dress style, our hair arrangements, and our lack of sports, drama, and fine arts. Further, we do not have state-accredited teachers, and we firmly refuse any assistance from the state in finances or other aids.

The world may not always look favorably on our way of life, but we must keep on doing right. The privilege to have our own schools may not always be viewed with favor. But may we continue to practice a way of life that includes our schools and our children.

By Dana Ressler
in *The Christian School Builder*

I SHALL NOT PASS THIS WAY AGAIN

The bread that bringeth strength I want to give;
 The water pure that bids the thirsty live.
 I want to help the fainting, day by day.
 I'm sure I shall not pass again this way.

I want to give the oil of joy for tears;
 The faith to conquer crowding doubts and fears.
 Beauty for ashes may I give away.
 I'm sure I shall not pass again this way.

I want to give good measure running o'er,
 And into angry hearts I want to pour
 The answer soft that turneth wrath away,
 I'm sure I shall not pass again this way.

I want to give to others hope and faith;
 I want to do all that the Master saith;
 I want to go right from day to day.
 I'm sure I shall not pass again this way.

Selected

 BAPTISM

Amanda Cover Tuolumne, California December 9
 May God guide this dear young sister as she serves in the
 Church of Jesus Christ.

BIRTHS

HILTY - A daughter, Traci Michelle, born December 10 to Jeff
 and Allison Hilty of Goshen, Indiana.
 HEINRICH - A daughter, Vera Irene, born December 16 to
 Aaron and Kelly Heinrich of Modesto, California.

FOR YOUTH
Forgotten Salt

"This oatmeal doesn't taste right," Ryan said at the breakfast table one school morning. Geraldine and Mother quickly tasted theirs.

It doesn't taste right," Geraldine agreed. "What's wrong with it, Mother?"

"I believe you forgot the salt, Geraldine," Mother said. "Here, pass the salt shaker. Stirring some salt into your oatmeal will make it as good as usual."

After school, the children came into the house eager to tell Mother the events of the day. "Oh, that fresh bread smells *so* good," Geraldine said. "And the loaves are so big. They are a beautiful golden-brown, too."

"May we have a slice, Mother?" Ryan asked.

"Yes, I'll slice the bread while you change your clothes, Mother said.

Very soon the children were back in the kitchen with their work clothes on. Ryan quickly buttered his slice of bread, then sunk his teeth into the warm softness of it. He chewed thoughtfully, then swallowed. Geraldine was chewing hers, too, with a funny look on her face. Finally, she said, "Mother, this bread smelled so good, but it doesn't taste very good. What's wrong with it?"

Mother looked surprised. She took a piece of Geraldine's slice. "It doesn't taste right! I think I must have forgotten to put salt in it."

"Ger the salt shaker," Ryan said, as he went to the cupboard. He sprinkled salt over his slice of bread and took another bite. "Ugh! It still doesn't taste good! Why did it make the oatmeal taste right, but not the bread?" he wondered.

"Because we could stir the salt into the oatmeal, but we can't get it all through the baked bread," Mother explained. "I'm sorry I forgot the salt. We'll have to use this bread for French toast or stuffing. I'll try to bake more tomorrow."

During devotions that evening, Dad read the last 13 verses of Mark 9. The last verse is, "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." He also quoted Colossians 4:6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

"We've had two examples of forgotten salt today," he said, "and the Bible tells us we should have salt within ourselves. If we 'forget' our salt, we won't be very peaceable. Ryan, when you fuss with the younger children, you are forgetting your salt. Geraldine, the other day I heard you being cross with your mother when she asked you to do something. Were you forgetting your salt?"

Geraldine hung her head, but answered, "Yes, I was. And it didn't taste good to Mother or me. I'm sorry, Mother."

Dad said, "The salt we need to have within us is God's grace, which helps to keep us sweet. We will leave a good testimony to those around us, like the delicious taste of warm, salted oatmeal, or of fresh-baked bread.

"But if we are selfish and full of anger, hatred, or jealousy, we'll leave people feeling like something is wrong with us. And something IS wrong! We forgot the salt!

Linda Frick

Gettysburg, Ohio

The way we talk to each other at home is a pretty good test of the health of our family life. We need to bless each other with our tongues!

From a reader

CHILDREN'S PAGE

Grandma's Candy

"May I go over and visit Grandma a little bit?" Tommy asked Mother with a smile.

"You were just there yesterday, Tommy," Mother answered looking up from her sewing.

"Yes, but I like to visit Grandma," Tommy insisted. "I won't stay long. May I go, please?"

"Yes, you may go," Mother said, "but tell Grandma you are to come home at 4:30."

"All right, thank you, Mother!" Tommy quickly put on his coat and cap and ran out of the house.

Grandma lived in a little house close to Tommy's house. Yesterday Mother had sent Tommy to Grandma's with a loaf of fresh bread. He had had a nice visit with her, and before he left, she gave him a delicious piece of soft, chewy candy. It was so good. And Tommy was hoping that Grandma would give him another piece today.

"Hello, Grandma!" Tommy greeted her.

"Hello, Tommy. Come right in," Grandma said. "How's my boy today?"

"Oh, I'm fine," Tommy answered, with a longing look toward the cupboard where Grandma had gotten the candy the day before.

Grandma noticed his look, but went back to the quilt she was piecing.

She asked Tommy what he did that day, and soon he was telling her all about the good time he had with baby Timothy, how he was going to help Mama make cookies the next day, and what a pretty little calf "Bonnie" had in the barn last night.

Suddenly he realized he had forgotten to tell Grandma he was to go home at 4:30.

"O Grandma!" Timothy said. "I forgot to tell you I'm supposed to go home at 4:30. What time is it now?"

Grandma looked at the clock. "Well, it's about that time now," Grandma said. "You had better go now."

Tommy looked again toward the cupboard. "Aren't you going to give me any candy today?" he asked, hesitating before he went out the door.

"No, Tommy, not today. The piece I gave you yesterday was the last one I had. But, Tommy," Grandma continued, "It is not polite to ask for candy like that. If someone gives you candy, that is all right, but you must not ask for it."

Tommy felt embarrassed. Hadn't Mother told him that same thing after he asked Aunt Mary for candy when they visited her last week? Mother had told him that the Bible said that we should be courteous.

"It's not courteous to ask for candy like that," Grandma finished kindly, saying just what Mother had said.

"I'm sorry, Grandma," Tommy said. "I won't ask again."

Grandma smiled at Tommy then, and Tommy smiled back. "You had better run along now, dear. Come back soon!"

By Grace in *Wee Lambs* December 19, 1971

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